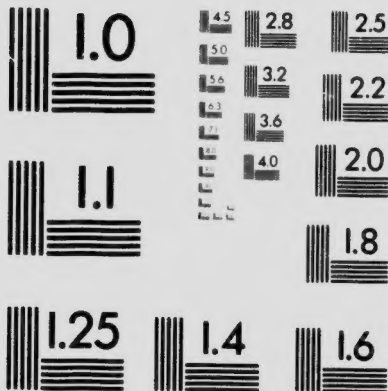
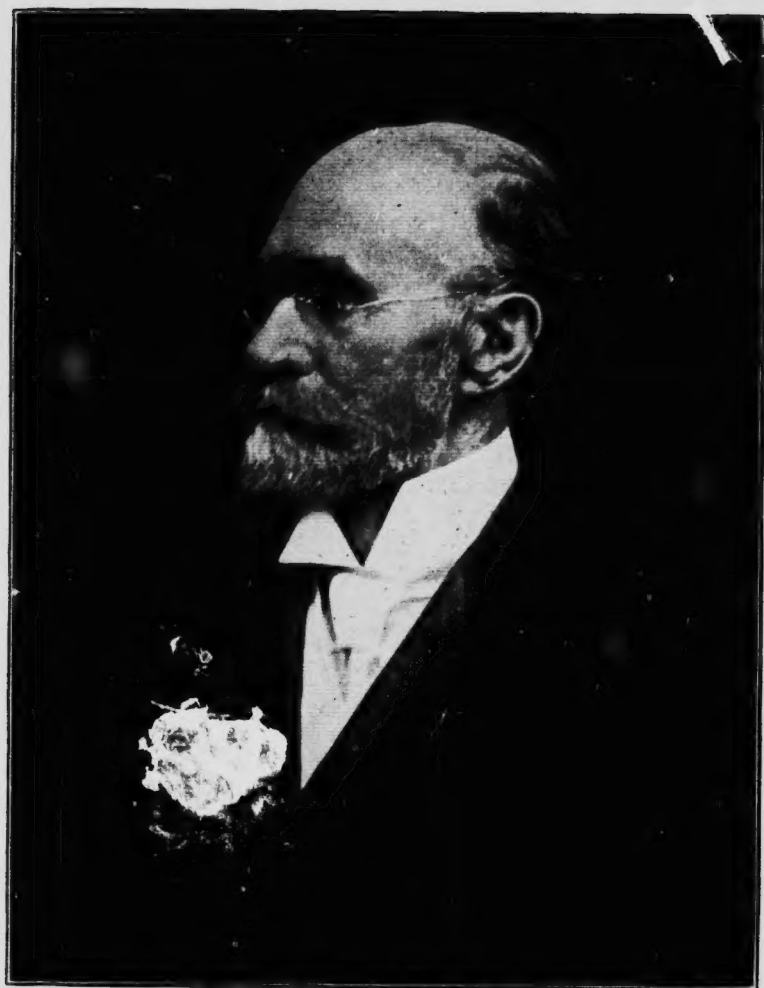


(ANSI and ISO TEST CHART No. 2)





In the "Faith once delivered to the Saints"
Yours very Truly
G. H. Porter

Reality of the Divine Movement in Israel

A Study of the Logical Sequences of the
Divine Consistency:

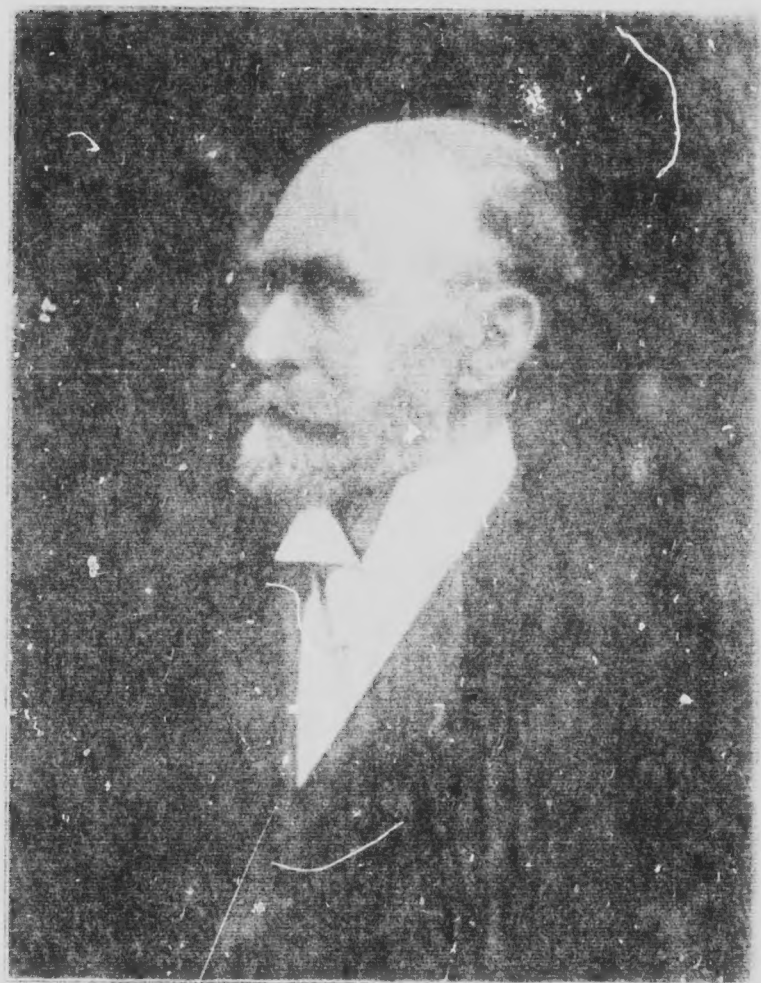
1. Promised Revelation.
2. Divine Movement in Israel.
3. Supernatural Agencies.
4. Inspired Literature.
5. Permitted Hebraism.
6. Final Christianity.

BY

REV. G. HAUGHTON PORTER
M.A., S.T.D.



Toronto
WILLIAM BRIGGS
1911



In the "Forth and Albert" to the Fair
Grand Day Friday
J. H. Smith

Reality of the Divine Movement in Israel

**A Study of the Logical Sequences of the
Divine Consistency :**

1. Primeval Revelation.
2. Divine Movement in Israel.
3. Supernatural Agencies.
4. Inspired Literature.
5. Permitted Heathenism.
6. Final Christianity.

BY

**REV. G. HAUGHTON PORTER
M.A., S.T.D.**



Toronto
WILLIAM BRIDGES
1911

BT127

P67

1911

Copyright, Canada, 1911,
by G. Haughton Porter.

PREFACE

THE present widely prevailing unsettlement of popular belief in the reality of Supernatural Revelation—especially of the Revelation contained in the Old Testament Scriptures—will sufficiently explain the selection of the topic of this Essay.

This unsettlement, developing into doubt or disbelief, has been progressive. In its earlier forms it was concerned mainly with the Pentateuch. Later, it extended itself to the Prophetical and Historical Books. Finally, it has culminated in the doubt or denial not only of plenary, but even of partial Inspiration of any Supernatural kind; and in the consequent classification of the Old Testament Scriptures as mere "Hebrew Religious Literature," having an origin, character and value similar to the religious literature of other nations.

If this doubt or denial of the Supernatural existed only outside of the pale of the Church it would not be so serious; but it prevails widely within the Church, and is voiced more or less openly and influentially by certain of her clergy in high places. It finds frequent expression in veiled, guarded and misleading declarations in her current literature, and with growing boldness even from her pulpits, where it is paraded as the final and inevitable conclusion of her profoundest scholarship.

Many into whose hands this volume may come, must have read or heard such declarations; and some may

have even been led to believe, that in loyalty to Truth and Reason, we are compelled, however reluctantly, to accept them as the only honest and intelligent verdict that can be given upon the established facts. Yet, however presumptuous it may appear for one so humble as myself, I purpose in this Essay to endeavor to show that there is no reasonable foundation for any such verdict.

The presentation of this Radical Higher Criticism Theory of the "purely human and natural development" of Hebrew nationality and religion, as a result of the most recent and profound scholarship, is altogether unjustifiable and misleading. We are obliged in charity and courtesy to suppose that such presentation—or rather misrepresentation—is an honest delusion of its advocates; though the more unreserved the supposition, the less the compliment to their alleged superior scholarship. As a matter of fact, the theory is centuries old. It was developed pretty fully by Spinoza. It was reproduced by the English Deists, Tindal, Collins, Morgan, and Bolingbroke, in its true character of downright "Infidelity"—the absolute denial of anything supernatural any time or anywhere, the assertion that the Supernatural events related in the Bible were either delusions or fabrications. From these Deists, Voltaire and Thomas Paine drew their inspiration; and through their writings Infidelity spread through France, America and Germany.

In England it was neutralized by the masterly apologetics of Butler, Lardner, Warburton, Bentley, Leland and others; and still more by the great religious awakening under Wesley and Whitfield. In France it

fomented and made lurid the Revolution. In America its progress was arrested by great religious awakenings similar to those which saved England. But in Germany it took deep root, especially in the great universities, in the form of "Philosophical Rationalism." Semler, of Halle, laid the foundation in the last quarter of the eighteenth century, and was soon followed and surpassed by Paulus, Edelmann and Wegschneider in a common assault upon orthodox theology—a denial of the Supernatural—a contention that the supernatural events of Hebrew history were fabrications or delusions. A related product was the Radical Materialism of Schopenhauer and Hartmann.

The spread of these opinions was arrested by a splendid development of Theistical and Cosmological Philosophy in the works of Kant, Fichte, Schelling, and Hegel; by able apologetics, written from the Christian orthodox standpoint, by Lotze, Luthardt and Ebrard; still more by the writings of Schliermacher, appealing to spiritual consciousness. So great indeed was the influence of the latter that the earlier bald and blatant Deism and Materialism were silenced and discredited. But when Darwinian Evolution, with its theory of the natural derivation of each higher form of life from the lower one immediately preceding it, and of the origin of species by natural selection and survival of the fittest became popular—when consequently the public mind became pervaded with the idea of a progressive development from the Amoeba to the Elephant, and through the Anthropoid Apes to Humanity itself—then the old Deism saw its opportunity and renewed its propaganda.

Paralleling the evolutionary theory of the progressive development of all life from simple protoplasm, Vatke, Graff, Wellhausen, Keunen and their school launched the theory of the similar development of Hebrew Nationality from Nomadic Barbarism, and Hebrew Religion from Babylonian Myths and Egyptian Priestly ceremonials.

Upon this theory of the purely natural development of Hebrew Nationality, and the purely human origin of Hebrew Religion and Literature, have been based the many minor speculations impugning the authenticity and historicity of several of the most important books of the Old Testament, and explaining away the supernatural content of the whole record. These speculations did not develop the theory. The theory begot and nurtured them, and made them appear legitimate and plausible; for where all was regarded as purely human, "Human devices," and more or less of blundering and crookedness, were to be expected. Every scoffer at Revelation—every avowed enemy of Christianity from Marcion to Spinoza, from Spinoza to Voltaire, from Voltaire to Bradlaugh and Ingersoll, has held the same theory. The only distinction which the Radical School of Higher Criticism may legitimately claim, is that of presenting this old stale "Infidelity" as the latest and profoundest philosophy of Christian Scholarship—"falsely so-called."

The fact that this theory of "Natural, purely human development," sequentially charges the Hebrew writers, whether scribes or prophets, with conscious, continued, systematic fabrications of documents, lying invention of miracles, jugglery with Divine names and

commandments; so that it thus utterly degrades and defiles the whole record, leaving it without authority or respect, and, worst of all, notwithstanding it thus beslimes the religious leaders of Israel with imputations of unparalleled fraud and mendacity, it still claims for them and their work a place and instrumentality in the Divine favor and purpose, thus doing indignity to the Divine Majesty and besmirching with vile human pollutions the glory and beauty of Divine Holiness—all this, which but imperfectly expresses its significance, is more than evident, and imperatively demands both indignant protest and rejoinder from all who continue in the "Faith once delivered to the Saints."

Being unable to find anything in the facts of Science, the principles of sound Philosophy, or the well established, indisputable conclusions of the "Higher Criticism," which can justify this revolutionary departure from the Historic Faith of the Church—and in regard to Supernatural Revelation generally, from the universal tradition of mankind—and believing, moreover, that the denial of Supernatural Revelation is destructive of all stability and final authority in Religion, and tends to undermine the very foundations of common morality, I have thought it would be timely and might prove helpful to show that the communion of God with Humanity, and His revelation to the latter of His Being, Character and Will, are great demonstrable facts—demonstrable by evidence altogether outside that of Scripture—by appeal to the higher eternal verities which stand evermore unchallenged in the Court of Reason; by the testimony of the Heavens and the Earth; by the witness of the buried past and the true significance of the living present.

Assured of these facts, whatever else we may doubt, we can never doubt that which forms the necessary basis of any religious belief carrying with it intuitive sense of moral obligation—to wit, the Divine Reality of Supernatural Revelation, by the Sovereign necessity of Infinite Wisdom and Compelling Love. No more may we doubt that the Sovereign Wisdom and Love which gave a Primeval Revelation, has, as we might expect, and as we shall surely find, so safeguarded, continued and perfected that Revelation, that it still abides imperishable—the supreme preservative and benediction of mankind.

I am well aware of the boldness of that assertion, in view of the strong opposing current of recent Biblical Criticism, and of the endorsement by many Scientific and Theological authorities of the Evolutionary Theory of the origin of Humanity, and of all human knowledge. It is the very fact of that endorsement and current which has suggested the topics of this Essay, and which gives them interest and importance as living issues.

In offering, therefore, a brief introductory argument in support of the reality and rationality of the Supernatural, as an instrument in the moral government of God—for upon that doctrine the philosophy of this essay is founded—and in further seeking to demonstrate by Science, Philosophy, and History, the reality of a Primeval Revelation, its preservation, completion and perpetuation, as a sequence of the Being and Quality of God, and His purpose in the creation of Man, the author is endeavoring to establish more firmly in popular belief those great illumining and reconciling

facts and doctrines, which make the structure of Holy Scripture comprehensible, and its contents credible. For "Revelation"—a Divine Revelation of God's existence, character and will—being of itself necessarily supernatural, is possible only by supernatural forces; and the exercise of such force is credible only in some great Moral Crisis; and in connection with some great movement and purpose conceivably attributable to God, because harmonizing with His Fatherhood, Justice and Love.

But for a Revelation beginning at a comparatively late period in human history, and to a mere handful of the human race, *no available or supposable evidence is sufficient*; nor can such a belated and limited revelation hold any abiding place in the Court of Reason. Every worthy conception of Deity, Creation, and Humanity—those very conceptions especially which Revelation supplies—protests against it, and the sequences which it necessarily involves. Every reason—sufficient or insufficient—which may be offered to explain and justify the delay and limitation through the vast periods of prehistoric time *is equally cogent in favor of the same delay and limitation through all time*. In short, except we can prove by the very Being and Attributes of God Himself, that Revelation was primeval, universal, and coeval with the advent of Humanity, and given as an essential instrument of the Divine Creative purpose, *it is absolutely impossible to prove that we have any Divine Revelation at all*. Jewish tradition is not sufficient. Internal evidence viewed from the customary standpoints leaves multitudes unconvinced, many open opposants, and even with believers, needs the support-

ing testimony of Christ and His work. But the testimony of Christ is logically conclusive only just so far as we are able to recognize in Him the fulfilment of a Divine Purpose, Prophecy and Promise, *the reality of which has been previously established*, by evidences greater than can be found in Old Testament Scripture, emasculated by Higher Critical excision. A *Special Revelation* to the Hebrew Race is credible only in consistency with the Divine All-Father's relation to Universal Humanity, *i.e.*, as a continuation, or instrument for the continuation, of an earlier—a Primeval—Revelation to all mankind. The Old Testament in giving the Genesis account of a primeval Revelation through Adam and Noah conforms to this requirement. In its completeness, beginning with the Creation Epic, it shows a twofold consistency; first, in presenting a Divine Fatherhood, Care, and Government from which Hebrew Selection, illumination, and instrumentality might consistently proceed; second, in presenting the story of Primeval Revelation and Government, manifestly as traditional—as the beliefs established by that Revelation among the primitive generations, handed down by record or verbal relation from hoary antiquity, and preserved as sacred by the Ancestors of the Hebrew Patriarchs. For such facts there could be, and needs to be, no other source than tradition. To demand circumstantial historicity for the story of the prehistoric period is absurd. It is sufficient that it be consistent with the actors, environments, and results. As a shadow of necessary substance, it testifies of realities greater than it describes.

Under the persistent attacks of destructive Radical

Higher Criticism, delivered with telling effect from high places of learning and ecclesiastical authority, the oldtime faith of the Church in the story of Genesis has, it is to be feared, almost perished beyond restoration. Yet without the realities shadowed forth down the Ages by the pre-Abrahamic Genesis tradition, the remaining religious events of the history, presented as instances of Divine Intervention, are like a tree growing without a root—a living body without a head—a movement without conceivable actor or motive; for the Jehovah of Moses, or even of Abraham, showing Himself then for the first time, after measureless ages of prehistoric silence, is impossible as the Subject or Author of a Divine Revelation. Inspiration becomes incredible. The whole record falls to the plane of National Literature. The theory of "Purely human national development" has the right of way, and the whole fabric of Christian faith trembles to ruin.

The most effective—indeed, in the present crisis, the only effective—preventative of such a calamity is the establishment from the premises of scientific theism, philosophy and history, of the doctrine of this essay, to wit: That Revelation was from the very beginning, and by the very nature and necessity of things, an inevitable sequence of the Divine Being and quality; and that the later re-enforced and expanded revelation through the Hebrew Race, was but a continuation of the first, for the preservation and restoration of the Original Truth, when all the purposes of God should focus on the "Fulness of time."

In the light of that transcendent reconciling fact, all the jarring discords of Old Testament controversy find

the principle of harmony and subside into silence; and the problems connected with Revelation, which now confound Science and Reason, will approach their designed solution.

To the establishment—by an argument beyond the reach of Radical Criticism—of the above-mentioned great illuminating and reconciling facts, of a Primeval Revelation, and a Divine Supernatural Movement in the creation of Hebrew Nationality and Faith, this Essay is devoted; in the hope that its defects of matter and method may not hinder it doing some effective work for the kingdom of God. Of these defects no one can be more conscious than the author; but the residue of time is short, and, meanwhile, the confusion and discord of religious thought suggests the urgent need of some strong, clear voice of illumined faith, calling out through the darkness and tumult the old-time message: "The Lord reigneth, let the earth rejoice. Let the multitude of the Isles be glad thereof," or the later echo: "All flesh is grass. The grass withereth, and the flower thereof falleth away. But the Word of the Lord endureth forever, and that word is the Gospel which is preached unto you."

G. H. PORTER.

Stella, Ontario.

INTRODUCTION

RATIONALITY OF THE SUPERNATURAL.

1. RELIGION had its very birth, and all its possibility, not alone in the reality, but also in the profound conviction and clear consciousness of the Supernatural; and in the continuance of that conviction it lives and moves and has its being; for the fundamental postulate of all Religion is, the supernatural origin and maintenance of the Universe and all its forces, as Creatures of the Divine Thought and Power. The uniform recurrence of phenomena in a realm of Law only emphasizes the necessary conviction, that both the forces which operate under law, and the law which records the control and direction of the force, are distinct from, before, and independent of the material elements they control, or, in other words, *immaterial, spiritual, supernatural*. "Nature," as we are wont to call the ordinary succession of events and play of forces in the world of mind, matter and life is, in its unseen realities, always and altogether "*Supernatural*." "Natural" Phenomena are, therefore, distinguished from the "Supernatural" only in this, that they are the usual results which under ordinary circumstances are sufficient to the Divine purpose; while Supernatural phenomena are those unusual events—impossible under the usual law—developed under extraordinary circumstances to accomplish whatsoever different and higher purpose may belong to the

Divine Thought, in its governmental dealing with the emergencies of life among moral beings. Both are identical in origin, but different phases of the same Government. Given, therefore, a motive and a method consistent with the Divine attributes, and the "Supernatural" is always rational, *and when the crisis demands it, is always to be expected*. Its existence is purely a matter of evidence. Hume's Epigram—that the witness is more likely to be mistaken than the miracle is to be real—that is, that the Supernatural is always incredible—is the falsest and shallowest philosophy which ever caught the fancy of purblind unbelief.

2. The "Laws of Nature" are the thoughts of God. The force that acts through these laws is the Will of God. With inorganic matter, with the vegetable kingdom, with mere brute life, there is neither thought, change nor crisis—no disorder, no danger, no rebellion—but all continues as from the beginning. There the reign of the original law is constant and complete.

3. But with Man, as a Rational and Moral being, we enter an altogether different world, under a higher administration. For the control and education of this higher Human World the government adapted to the mere brute will not suffice. Man is under a higher Government. In the Crises of his history God controls him by higher forces. The operation of these higher forces, overflowing the channels of ordinary action, constitutes the Supernatural, which, whether it be dream or vision, inspiration or miracle, Incarnation or Resurrection, is simply the phenomena of the Moral Government of God.

4. The fatal defect of the "Anti-Supernatural Philosophy of "Modern Thought" is, that it denies that the Will of God, as a Personal Intelligence, is the force that controls the Universe. It does not openly say so; but by its reasoning it clearly shows that it thinks so, or else it leaves itself open to the charge of utter confusion of thought. For when it denies the credibility of the "Supernatural" it thereby actually denies the freedom and intelligence of God, representing the Divine action as a mere blind uniformity of persistent force, without sympathy with human needs, or adaptability to changes and human conduct, condition and character.

5. There can be no such thing in relation to the Divine Government as a necessary uniformity, the absolute sameness of the thought of Infinite and Righteousness about things unchanged and unchangeable. But when the conditions change, the very law and nature of the same perfect Wisdom, the procedure changes with them and the Divine Force ceases. Thus the uniformity of the Divine Process in any given circumstance simply reveals the Divine Thought or Law for that circumstance, and for that only. The law is not a power controlling the force, but merely a record of the intensity or direction of the Force acting through it; and that Force—the Supreme Will of God—knows no control but the dictates of His own Wisdom and Love.

6. An earthly Father, as we know, has a quiet, even tone for ordinary conversation; but when danger threatens he has also the short, sharp cry of warning. For the child lost in the darkness of forest or mountain

he has again the loud, long, yearning call of love. These varying tones are the signs of his intelligence to discern a crisis and of his resourcefulness to meet it.

7. Shall God the Heavenly Father of Humanity be regarded as devoid of a similar resource, purpose and power? Nay, verily! But on the contrary, when it is necessary to relight the lamp of Faith, to ring the alarm of danger, to call in the darkness to the lost, to defeat the conspiracies, or avert the consequences of Sin or folly, if the customary exercise of power through ordinary channels—that is, if the “Natural”—be not sufficient, then the “Supernatural” is to be expected; *and the most incredible of all incredible things would be that it should not appear.*

8. If the whole order and quality of human events were fixed by Divine irrevocable decrees, then there would be no such thing as contingency, and no need of any special adjustment of forces to meet it. But in that case there would neither be any such thing as human responsibility nor any place for or possibility of Religion. Because of this absurd but inevitable conclusion, Divine decrees foreordaining all things have long since been cast out of the creed of all sane Christian thinkers.

9. There is, then, such a thing as contingency; there are crises and emergencies in Human affairs where great moral issues tremble in the balance. But for that which is contingent there can be no uniform law. For each development there must be a special adaptability of controlling force, or all control is lost.

10. Who would or could declare a uniform, all-sufficient law as to the exact procedure of the rider—the

exact pressure of bit and spurs, the exact management of hand and voice in the control of a frenzied plunging horse? Who would say that the methods of government or rescue adapted to the sane, and the perfect in faculty, are equally adapted to the lunatic, blind, deaf, and paralytic? Yet just such is Humanity oft-times in its relation to God. How perfectly rational, therefore, that God in His Government and Revelation should adapt the manner, quality, and volume of His controlling and illustrating forces to the requirements of the individual, the nation, and the Age.

11. Moreover, "the Supernatural" is the only means whereby a Divine Revelation can be made credible to the Human Understanding. A Divine Person can be recognized only by Divine Qualities. A Divine Message voiced from human lips would have even less than human force, except it were accompanied and accredited by the witness of a Divine Power.

12. Without the witness of the "Supernatural" Christ Himself would have been powerless to either win or hold His disciples. Any pretension of Divine Quality by Jesus of Nazareth—known as He was among the people as the Son of "Joseph, the Carpenter"—except it had been substantiated by convincing evidences of Divine Power, would have only exposed Him to ridicule and justified His rejection.

13. How well Christ understood this Himself is evident from His answer to the Pharisees when they accused Him of blasphemy because He claimed to be the Son of God. "I said He, 'I do not the works of my Father, believe me not. But if I do them, though ye believe not me (as apparently only human), yet believe

me because of the works, that ye may understand that the Father is in me, and I in the Father."

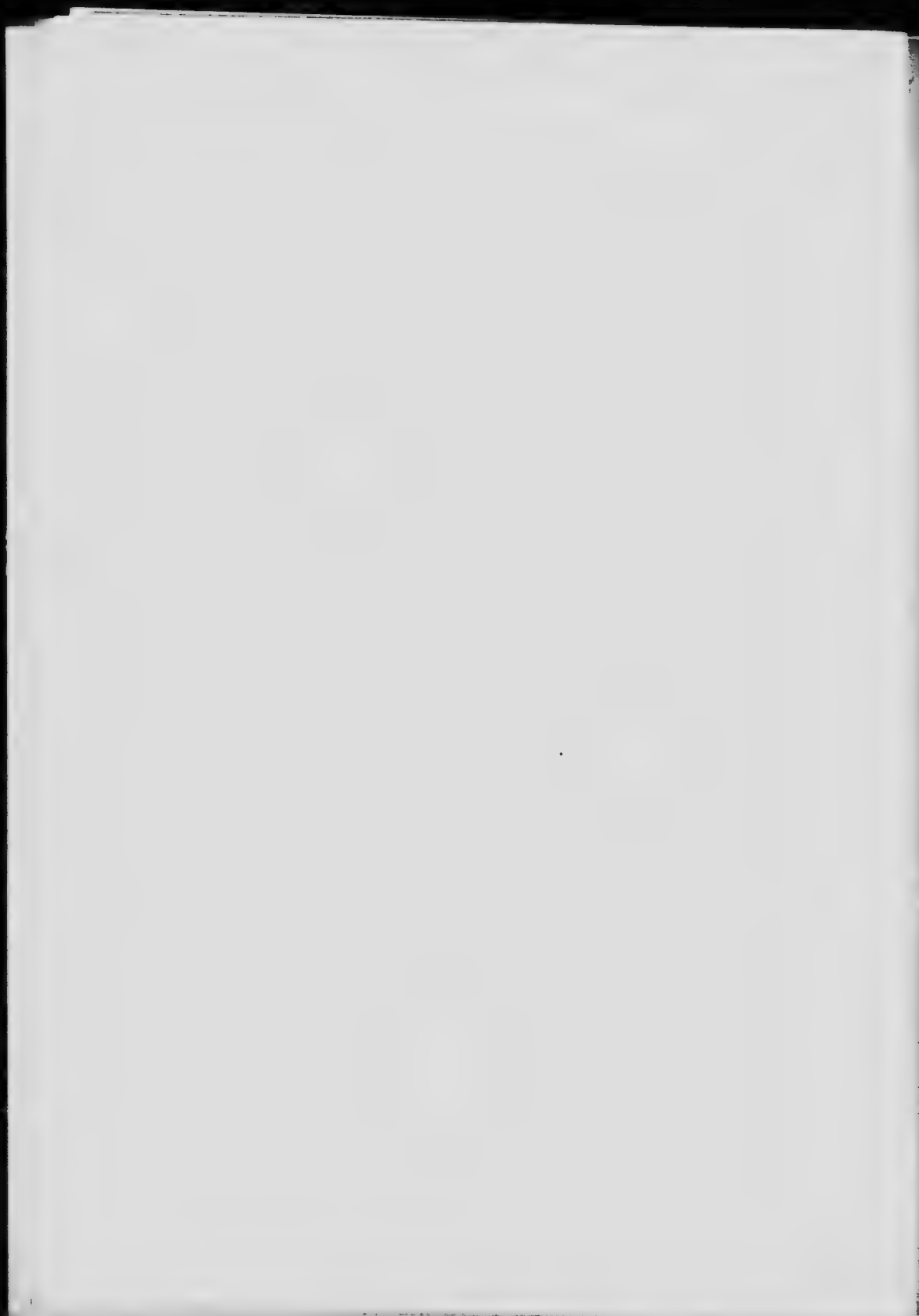
14. So it is to-day. Christianity lives by faith in the reality of the Divine Power and Quality claimed by Jesus of Nazareth the Christ—that is, by the conviction of the "Supernatural" in His Life, Death, and Resurrection. So much so, indeed, and so naturally and necessarily so, that even those who contend that His Miracles were not intended to be a proof of His Divinity, would, if He were here on earth to-day, demand miraculous proof of that Divinity, before they would or could believe.

15. Thus inseparably interwoven with the very possibility of Revelation is the Supernatural evidence by which alone it can be made credible; and those who are discrediting this Supernatural evidence, as given and emphasized by Christ, are surely undermining the foundations of rational faith; for, without the Supernatural infibering its warp and woof from beginning to end, the whole philosophy of Christianity is turned into confusion.

For these reasons I am a believer in a Divine Wonder-working Christ, and in a Revelation of God to Humanity, both supernaturally given and preserved, and antecedent to that derivable from Nature, Reason and Life.

16. On these beliefs, as representing glorious and tremendous realities, are based the Fundamental Theses which it is the object of this Essay to establish, to wit: (1) That Right Conceptions of God the Creator; of Man, as a Rational and Moral Being; and of the Divine Purpose in his creation, imperatively demand

our belief in a Primeval Revelation, coeval with Humanity, as a necessary sequence of the Divine Character, and a necessary instrument of the Divine Purpose. (2) That as a sequence of the doctrine of Divine Consistency, necessary to the Right Conception of God, Revelation once given involves Revelation preserved, continued, completed, and made imperishable by a Divine provision to that end.



CONTENTS

PART I.

FUNDAMENTAL THESES AND THEIR SEQUENCES. ARGUMENT FOR PRIMEVAL REVELATION.

CHAP.	PAGE
I. Fundamental Concepts	25
II. Possible Sources of Knowledge of God and Humanity's Relation to Him	30
III. Peculiar Sequences of Man's Advent as an Unde- rived, Full-orbed, Rational and Moral Being	41
IV. Record in Monuments, Traditions, and History	48
V. Possibility of Persistence of Primeval Revelation down to Age of Record	52
VI. Preservation of the Imperilled Revelation, a Sequence of the Divine Consistency, Thesis II.— Identifying Postulates as to Method	61

PART II.

PROBLEM OF PRESERVATION OF PRIMEVAL REVELATION AND ITS RESTORATION TO THE WORLD. IDENTIFICATION OF HEBREW RACE AS DIVINE INSTRUMENT.

VII. The Facts and the Problem—Opposing Theories— Standards of Credibility	71
VIII. Impossibility of the Theory of the Purely Human Origin of Monotheism among the Hebrews	80
IX. Soundness of the Identifying Postulates Given at Close of Chapter VI.	93
X. Agreement of History with Postulates	100
XI. Review of Objections to Certain Points of Argu- ment	108

PART III.

STUDY OF HEBREW LITERATURE AS DIVINELY INTENDED RESULT
AND INSTRUMENT OF DIVINE MOVEMENT IN THE
NATIONAL LIFE.

CHAP.	PAGE
XII. Origin of Old Testament Record	117
XIII. Purposes of the Records	121
XIV. The Prehistoric and Patriarchal Literature	125
XV. Realization of the Primary Purpose of the Record	131
XVI. Realization of the Ultimate Purpose of the Record up to Christian Era	135
XVII. Ethical Authority of the Old Testament Scriptures —Its Degrees and Sources in History, Psalmody and Moral Philosophy	145
XVIII. Authority of Revelation	157
XIX. Religious Value of Old Testament	175
XX. The Problem of Permitted Heathenism and Its Function under Divine Government	194

APPENDIX—

Evolution Discredited	215
Evolution Unscientific	219
Pantheism and Theistic Evolution	225
Archaeology	226

ULT
HE

AGE
17
21
25
31

35

45
57
75

94

15
19
35
66

PART I.
FUNDAMENTAL THESES

CHAPTER I.

FUNDAMENTAL CONCEPTS.

RIGHT conceptions of God, Man, and Man's place in the creative plan—Relation of Religion to Civilization and Progress—Origin of Barbarism—Function of Religion as an instrument in the realization of the Creative purpose—Knowledge of God, and Convictions of Right and Duty, prerequisite conditions of the possibility of Religion—Question as to the source of such knowledge.

1. THE "Right Conception" of God is the peculiarly Christian conception, of which Christ is the Revelator. That conception in the last analysis, from the standpoint not merely of progressive, illumined Theology, but of Philosophy and Science as well, is the only one thinkable: God the "Great First Cause," Himself uncaused; an Eternal, Spiritual, Personal Intelligence; Infinite Reason, Power, Wisdom and Righteousness energizing in pure love, and expressing its thought in all the forms and forces, life and law of the Universe.

2. Both Science and Philosophy are equally agreed on the right conception of Man, and upon his place in the Creative Work. He is the goal of Creation. All that appeared before him, tended towards him, and was prepared for him. He closes the cycle of creative advance. He realizes the sublime conception of God, crowning and completing the ascending scale of Matter, Life, Mind, with Reason and Conscience. He is body, soul and spirit—animal, rational, moral—in a linked

interdependence of ordained harmony, a graded trinity of related perfections, each existing for the other. His unique and crowning distinction, however, is his endowment with Moral Faculty and the Higher Reason. He alone of all God's mundane creatures is, by virtue of this endowment, capable of the conception of God — Truth — Right — Honor — Loyalty — Duty — Holiness. He alone is capable of discerning the hand of God in the majesty of Nature, in the design, variety and might of the forces of the Universe. He alone has the power to hear the voice of God through Conscience, imperatively imposing upon him the obligation to give these conceptions their due place and power in his life.

3. Man is thus by creative purpose distinctively a *Religious Being*. He is so created, moreover, that only as *Religious Being living a religious life* can he attain to *ordained Manhood*; for then only, according to the creative plan, are all the forces of his nature working together in their intended combinations, and for their appointed ends.

4. However familiar the above conclusions may be, their supremely important, far-reaching significance, if followed to their logical conclusion, cannot be over-estimated. Man was made to be under the control of *Moral Convictions*—to be swayed by considerations of justice, mercy and truth, not for his own benediction only, but as a guarantee of the greater well-being of all God's creatures beneath him, and of the right use of all God's gifts.

5. By the "Higher Reason" he is made "Lord of Creation." As he learns the secrets of Nature he has power over its forces, and is able to bring these forces

into new, beautiful and yet terrible combinations. Thus the wonders of Civilization in these regards are but the ripenings of the Divine Purpose. But for the inferior creatures, and for Man himself, Civilization without moral ideas and restraints, and consequently without religious institutions and character, is only proximately and inferiorly possible, and is all the while more or less accursed; for in proportion as Civilization lacks Conscience, it becomes correspondingly and progressively diabolical in tyrannies and corruptions. In the end, such a civilization perishes from decay or disruption; and the fragments, taking to the forests or the mountains for a refuge, lapse into Barbarism.

6. Barbarism is not, as the Evolutionists would have us believe, the first state of Humanity developing towards Civilization and Religion. On the contrary, by all the testimony of Archæology and History, it is the last degenerate state of a people become barbarous by physical or political calamities, which resulted in the loss of original religious faith, character and institutions.

7. Restore to the worst Barbarism the true knowledge of God; let it become in the light of that knowledge obedient to moral government, reorganizing home and public life accordingly, and forthwith a new and higher type of Manhood develops and civilization is ultimately restored. For proof of the power of high moral principle, with religious life and institutions, to preserve culture and intellectuality against all the shocks of fate, take the Jew. For similar proof of its power to restore from the lowest depths of degradation take the regeneration of the New Hebrides under Paton.

8. In the light of these considerations it is clearly evident that Religion—made possible by moral faculty—was not in creative purpose merely something that God claimed from Man for His own glory; *but was a Divine Provision to save the race from degeneracy and self-destruction.* Thus it was the essential condition of progress, and the potential mother of Civilization. Being such, it must have been operative from the very first; because its function was that of constant and supreme control. By it, and by nothing else, and nothing less, could the integrity of noble Manhood be preserved. As Sun light to vegetation, as Gravity to the Physical Universe, it was at once the instrument and condition of perfect health and normal action. The purpose of the Creator, as written in Man's nature, could have no realization without it. So it began with Humanity, and shared the primitive vigor of all its forces, while life still thrilled with the momentum of the creative touch of God.

9. Now we know that both Reason and Conscience are powerless and stagnant without Knowledge. Before, therefore, that Man's Faculty could be exercised according to the Divine purpose, he must become possessed of definite convictions of God, Truth, and Duty—must have clear ideas of the normal right and wrong of things, as they exist in the eternal realities of the Divine Thought. Not mere speculative opinions, doubtful, fluctuating and without authority; but *convictions* established by indisputable evidence, and passing by Reason, Sense and Memory into actual conscious knowledge. Nothing less could fix absolute standards of Right, with consequent sense of Duty. But once

possessed of these elementary convictions, Conscience would issue her mandate, and religious life according to creative purpose might begin.

10. Hence arises the crucial question, "How did the first Man, or the first generation of Men, obtain these convictions, so that their moral nature was called into action, and the "Religious life" for which they were created became possible?

CHAPTER II.

POSSIBLE SOURCES OF KNOWLEDGE OF GOD AND HUMANITY'S RELATION TO HIM.

REVELATION by Inspired teachers, by created intuitive endowment, by evolution—Refutation of the evolutionary theory—Evidences of Design in the Universe—Man a Special Creation coming into being a perfect creature of his kind, full-orbed in mental and moral endowment.

1. THERE are but two rational possibilities here, namely, Revelation by Divine Instruction, or Created Endowment with intuitive knowledge—equally a Revelation. To some schools of evolutionary thinkers, however, there is a third, to wit: "Gradual Discovery, by the Exercise of Reason, upon the phenomena of Nature and the needs of Society." This is supposed to occur as the new Race—which according to the theory is the product of abnormal environment and accidental necessity—struggles upward from Brutism, through Savagery to elemental Manhood; to the rudiments of Languages and Morals, until finally it discovers God and invents Religion!

2. Whether this supposed third possibility is consistent with these "Right Conceptions" of God, of Man's nature, and of his place and function in the Creative Plan—which as fundamental postulates have always to be reckoned with—is the critical point, upon the settlement of which depends the solution of the

Problem of Revelation. Let us, therefore, delay here long enough to examine it carefully, for it is fundamental and determinative.

3. In dealing with this alleged third possibility, we have to reckon with the Darwinian Theory of Evolution in general, and with its special doctrine of the development of the Human Race from the Anthropoid Ape in particular, for only by establishing the reality of a special creation, and by defining the quality of Man *as a perfect creature of his kind* at the time of such creation, can his possibility of receiving religious knowledge and his need of it be determined, and both those facts the Darwinian Evolutionary Theory necessarily denies. If Man at the beginning possessed, full-orbed, the same mental and moral faculty as the Humanity of to-day, and was thus capable of religious thought and feeling, and consequently required knowledge of God, and of his own relation to Him, as a guide to the right exercise of *his religious faculties*, the doctrine of Revelation to meet that need becomes rational and entirely consistent with Divine Wisdom and Love. But if centuries and cycles of half-brutism elapsed before even the elemental powers of his mental and moral nature developed, there is manifestly no place for Revelation; and whatever ideas of God he came to possess in later periods of development might rationally be considered as deductions from material phenomena, which by the analogy of nature required a sufficient—that is, a Superhuman—Cause. It is, therefore, essential to further progress that the claims of the Theory of Evolution be given at this point exhaustive consideration.

4. Viewing the question in the light of Science,

Philosophy and History. Darwinian Evolution as related to the "Origin of Species," and especially to the alleged development of Man from the Anthropoid Ape, appears to be a theory inconsistent with the whole analogy of Nature, and contradictory to the testimony of Archæology, Geology, Palæontology and History, while the apparent support it receives from Biology and Comparative Anatomy is only partial, and that, too, based on pure assumptions. Moreover, it is still a *Theory* only—a mere *Theory*, existing in fragments incapable of connection, and resting upon assumptions impossible of verification; and within the last twenty years, disowned by many of its most eminent former advocates, and now discredited and moribund. (Appen., Sec. I., 1-9; Sec. II., 10.)

5. Not one of the assumed developments upon which its speculations are based has ever been known to take place within the recorded experience of Humanity, or in the Prehistoric Age beyond, of which Geology gives the earlier record. It has not a single witness in the Heavens or the Earth, past or present. It is absolutely devoid of evidence, either by established evidential facts or ascertained possibilities. Thus it is separated by a wide gulf from real Science, because it is based on mere assumed probabilities, which have never been proved possible, and so reverses the whole order of sane thought. (Appen., Sec. II., 8-15.)

6. Until the development by some innate potency of Life from Matter—Mind from Organization or Motion—Reason and Conscience from Instinct—is first proved possible by actual demonstration, the assertion of the probability of any such developments is the merest audacity.

7. Moreover, the Theory is self-destructive by virtue of certain innate contradictions and absurdities. For instance: Supposing for the sake of argument that such Evolution as it assumes ever did or could take place, it must have been in one of three ways: (1) By inherent created tendency; (2) By accidental causes; (3) By Divine Creative Special periodical impulses, imparting new forces and qualities. These are the only possibilities.

8. Now it could not have been, according to the first supposition, by created tendency, constituting a law of the Ape nature; for then all Apes must sooner or later have become Human. But they remain just as they were known in Egypt thousands of years ago. Similarly all other Elementary Creatures from the very lowest must sooner or later, by virtue of this same inherent tendency, pass into the successive higher forms, until the highest alone would remain; than which nothing more absurd or contradictory to fact can be imagined. (Appen., Sec. I.)

Again, if according to the second supposition, it occurred by accidental necessity, arising from change of environment, and so forming habit, and ultimately developing form and faculty—a case which Evolutionary writers illustrate by the alleged lengthening of the neck of the Giraffe, through its having to reach up to the higher branches in times of scarcity of its usual food—*then Man would not be an intended creature of God at all*; but only an extraordinary and unforeseen product of chance. And so with all other developed creatures. Divine purpose and intelligent design are thus ruled out of the Universe altogether. In the last analysis that is rank Atheistic Materialism.

9. Finally if we adopt the third supposition, to wit, that development took place by Divine Creative impulse imparting new forces, forms and qualities, then the bottom drops out of the whole Darwinian Evolutionary Theory; for the product of such a Divine Creative impulse would clearly be a Special Creation. The fact that the Divine impulse is supposed to act upon already existing organisms does not hinder the final product from being a result of Divine purposeful interference, such as without that interference never could have come into existence.

10. This third Supposition, which, as shown above, ultimately resolves itself into Special Creation, is the basis of the later widely prevailing form of the Evolutionary Theory, popularly known as "*Theistic Evolution*." The readiness with which it has been accepted by many whose loyalty to Revealed Religion is beyond question, is explained by the fact that apparently—so far at least as the title is concerned—it declared a Divine force operating through the alleged Evolutionary Method. This appeared at first glance to be a satisfactory solution of the problem and promised a happy reconciliation between Religion and Science.

11. The average clergyman or layman is dependent upon Science for his knowledge of physical laws, and the facts discoverable only by special scholarship and research. Therefore when the derivation of the successively ascending Orders of Life from those immediately beneath them was vouched for by the almost unanimous and commanding scientific authority of the period, professedly basing its conclusions upon Geological record and warrantable deductions from Biological phe-

nomena, simple loyalty to Truth demanded the acceptance of these conclusions, however great the change of view involved. For all who believed in God as the Almighty Creator and Controller of the Universe, the further declaration of the theory that these derivations or so-called evolutions were operated by Divine energy and purpose, was so consistent and inevitable a conclusion, that the spread of the belief in Theistic Evolution was wide and rapid.

12. That was the situation when the Theory of Theistic Evolution was first launched. It no longer exists. As the result of years of exhaustive research, heated controversy and of the utter failure of Evolutionists to justify their assumptions by established facts, Science has by the voice of its most eminent exponents reversed its verdict. The derivation—either natural or supernatural—of the higher types of life from those beneath them, is pronounced absolutely devoid of evidence; and the whole elaborate theory of Evolutionary Methods by "*Natural Selection*," "*Change of Environment*," and "*Survival of the Fittest*," together with its inevitable sequences of myriads of intermediate abortions and monstrosities, and unmeasurable periods of consummation, is destructively discredited as Science, and moribund even as Speculation. (See Appendix, Secs. I. and II.)

13. It remains to be noted that even if the theory of Evolution were true, it has no right to the term "Theistic" used in the Christian sense. The necessary sequences of its methods (to which, in the case of Humanity, reference is made later) absolutely prohibit its connection with God as a Heavenly Father.

The term "Theistic" applied to any system of Evolution is a "misnomer" and a contradiction. Evolution as expounded by its great Apostles, Darwin, Haeckel and Wallace, Buchner, Tyndall and Huxley is naturalistic, spontaneous and independent of any other forces than those inherent in matter. The only kind of so-called Theistic energy operative in such a system is *Pan-Theistic*, i.e., God immanent in the Universe as the source of all its life and law. Not God conceived as a Transcendent, Infinite, Personal Spirit, according to the Christian Revelation, but God according to Spinoza, Schelling and Hegel—the "Absolute," impersonal Soul of all things and identified with them. (Appen., Sec. III.) It is only by this doctrine of the Divine Immanence—i.e., God identified with Nature and vitalizing it from within, as opposed to the Scriptural doctrine of God in His Sublime Transcendency, acting upon Nature from without, that the Theory of Theistic Evolution can be intelligently held. That it is so held by many is evident from the prominence given to it by the Evolutionary School of Higher Critics. It is by it—by God immanent in Humanity—that they explain, or seek to explain, the development of Religion without Revelation, and the operation of Superhuman, i.e., Divine forces without miracle.

As subordinate and supplemental to His proper Transcendency the doctrine of Divine Immanency, maintaining the forces that operate through Natural Law and conserve the universe, has a recognized place in Orthodox Theology. But as connected with the theory of "Theistic Evolution," so-called, it is pure Pantheism—an old heresy long since outcast from Science, Philosophy and Christian Faith.

14. We are, therefore, justified in affirming, by authority of the Analogy of Nature in all the lower orders of creatures, not only the Special, underived creation of Humanity as the completion and crown of the Order of Being; but also, that Man came into being, not as an elemental creature to be developed through Ages up to the Divine Ideal; but, that from the first he was a perfect being of his kind, in full-orbed possession of all distinctively human faculties—perfect in physical form and in mental and moral endowment.

15. The affirmation of a primeval Revelation involves the above conclusions, and is partially based upon them, as fundamental considerations demanding such a Revelation, and compelling us to believe that it was given. It is necessary, therefore, to set forth the testimony of Science and the facts of Nature upon which these fundamental conclusions are based. In doing so, it is not possible within the limits of this essay to enter into minute details, nor are elaborately articulated proofs required; for the facts cited are established beyond challenge by the substantial agreement of such authorities in Geology and Palæontology as Lyell, Dawson, Dana, Murchison, Miller, Haughton, and Nicholson, and may be briefly summarized as follows:—

16. (I.) The fossil remains of the successive Genera and Species of animal life make their first appearance in the Earth's strata, not only in often widely separated regions and multitudes, but also absolutely perfect in type.

(II.) That though new types appear, the original types remain permanently unchanged, many of them

persisting through long Geologic Ages down to the present.

(III.) That in all the vast mass of Fossiliferous Strata, scattered all over the earth, and forming a very considerable portion of its crust, and dating back to the very beginning of Life on this Planet, there have never been found any fossil remains of creatures in a state of transition from one species to another. (Appen., Sec. II.)

(IV.) That the oldest human remains, such as the fossil skeletons and skulls found in Caves at Liege, Enghis Cro-Magnon, Neanderthal, and elsewhere in Europe, show conclusively that the Human Race of Prehistoric Ages were, in volume of brain and structure of body, in no sense inferior to the average Humanity of to-day. There is, moreover, nothing to show that these fossil skeletons represent either the highest type or the happiest conditions of their age. (Appen., Sec. III.)

17. Since therefore the testimony of Nature through Geology and Palæontology, uninterrupted by a single exception, is that each Order and Species of Life began independently, and with full-orbed endowment, owing nothing whatever to its predecessors, we have therein ample warrant for the assertion that Man likewise began as a perfect being of his kind, undeived from any previous Creation.

18. The facts upon which certain Biologists and Anatomists base their Evolutionary conclusions, to wit, the resemblance of Embryonic forms and conditions, and the similarities or identities of bodily structure, really prove nothing; for since all creatures belong to

the same world, and are necessarily subject to the same physical laws; and since all animals must necessarily be provided with organs of nutrition, sight, hearing, motion, sensation and reproduction, a continued identity of principle, with variations of application adapted to the intended habitat and manner of life, is to be expected. That fact sufficiently accounts for similarity of organism, without any need to resort to the altogether gratuitous assumption that the higher were evolved from the lower by accidental changes of environment. (Appen., Sec. II.)

19. There's a kennel for a dog, a stable for a horse, a cottage for a peasant, a mansion for a gentleman, and a palace for a King. Present a row of such buildings to any sane intelligent thinker, and can you imagine him saying:

"Because they all have roofs, doors, and windows, which increase in size and complexity, yet retain much the same plan and function, the Kennel must have developed into each of the others in succession, and the dweller changed with it, until at last the Cur became an Emperor"!

If you did so imagine, would you not fittingly reply: "Such a supposition is a tissue of incredible absurdities, without even a possible starting place; for it fails to account for the initial kennel and dog." Doubtless. But none the less, that is substantially the Evolutionary argument from similarity of organisms. It is a sufficient reply to all such whimsical speculation to place in contrast thereto the only theory of the Phenomena of varied and progressive form and life which sober reason, illumined by actual knowledge, can accept, to

wit: An Intelligent Designer, building according to the need and dignity of the intended tenant—building progressively, according to definite plan and purpose—and yet carrying in nobler form and wider application, certain identical and essential principles of Architecture into all the structure. So built the Great Architect of the Universe.

20. Thus in the nature of things, on the upward side of the great impassable gulf separating the different orders of Being—separating the stone from the plant, the plant from the animal, the mere Animal from the Rational and Moral Being—life in each Order began absolutely new, containing as its distinctive characteristics, something the lower could never produce, and which the higher could possess only by the purposeful "Creative Fiat" of God. That "Something" for the highest Order was the "Human Form Divine," and the rational, moral, and spiritual nature.

CHAPTER III.

PECULIAR SEQUENCES OF MAN'S ADVENT AS AN UNDERIVED, FULL-ORBED RATIONAL AND MORAL BEING.

VERY different from all other sentient primitive creations in that being without experience or memory, he was also without instinct or knowledge—Must therefore have been either Divinely instructed, or creatively endowed with intuitive knowledge of God, Self, and Nature, or would have speedily perished—In the lower creation the emergency met by Instinct—Absence of Instinct in Man implies gift of Knowledge—Without Knowledge, Reason, and Conscience powerless—Continued Existence and great and early achievements of the primitive Races prove that knowledge was indubitably given—Probability of intuitive endowment—In any case a Revelation—Support given to the doctrine of Primeval Revelation by Philosophical and Christian Theism—Concluding reaffirmation of Thesis.

1. THE first Human Beings—the Ancestors of the Race—differed from all who succeeded them, in that they came to consciousness at maturity, without a childhood and without a past. Being without a past, they would be absolutely ignorant of self, the world, things baneful or blessed, possible or impossible, as the babe of yesterday. Consequently, being without instinct, they must have been either Divinely instructed, or specifically and supernaturally endowed with intuitive knowledge, or else they would certainly and speedily have perished from starvation, poison, violence, or exposure.

2. To meet this emergency among the lower crea-

tures, God gave them Instinct. Instead of Instinct, Man came endowed with Reason and Conscience. But these, however superior in themselves, were utterly useless without knowledge. The absence of Instinct implies the necessary possession of Knowledge. Knowledge, therefore, there must have been—Knowledge immediate, sure, and wide—Knowledge of God, self and the world—at least such as adult Manhood possesses to-day by education and experience. *It was as necessary and as much involved in the Creative Plan as air, light and nourishment, and as surely provided.*

3. Just as we are entitled to say that the history and existence of Christianity prove the Resurrection, because nothing else and nothing less can account for it; so we are equally entitled to affirm that the existence and history of the Human Race prove a Primeval Revelation; for nothing else and nothing less could have saved the race physically, and equipped it mentally and morally to go forth upon its Creative Mission of ruling the Earth as the Vice-Gerent of God.

4. Whether the Divine Method of giving Man this Primeval knowledge of Self, the World, and God, as a necessary material for thought, a safeguard for action, and a motive for conduct, was by instruction or creative endowment matters not. In either case, it was Revelation—the supernatural communication of the unknown and undiscoverable. The fact of Instinct among the lower animals—since Instinct is simply created endowment with intuitive knowledge within a rigidly limited domain—establishes by analogy a strong probability—almost a certainty—that the first Human Beings awoke to consciousness intuitively knowing

without doubt or error their own nature and origin; the Divine Existence, quality and will; and the nature and uses of material things round about them, to such an extent, as would safeguard life, promote happiness, make labor fruitful, and render Religion—the great end of their Being—possible. Thus equipped, the Race would have possibilities of blessedness from the very beginning.

5. Looking at the matter again from the standpoint of Philosophical Theism—that is, in the light of the Christian conception of God—the correctness of the view given above seems to be placed beyond controversy. To see that clearly, we have only to endeavor to realize what would have been the condition of Humanity without this Primeval Revelation. The inevitable sequences which follow such a supposition darken the whole Heavens of thought, and present a picture which is flagrantly inconsistent with Divine Wisdom and Goodness.

6. In view of Man's quality as a Rational and Moral Being—in view of the commanding place in the Creative Work, which both Science and History compel us to give him as the completion and the glory of the Divine idea—in view of the complete provision which the Creator has made for even the lowest of His Creatures, by the gift of Instinct—the Evolutionary picture of Man as originally a Savage, slowly developing from Brutism; obtaining his first reliable knowledge by hard experience through a thousand blunders and failures; reaching crude intelligence only after the lapse of Ages; living a life of constant danger in battle with the Elements and the fierce creatures of the Wild; sub-

sisting in more or less poverty, fear, and suffering in the caves and forests; yet because of his human nature filled with unutterable longings never to be satisfied, and illusive hopes ever to be disappointed; groping in darkness with never a gleam from the Heavens to save him from the precipice; with nothing to fill his life but labor and passion, and nothing in advance but death and oblivion; of all God's creatures the most miserable—a monstrous and repugnant thing, half beast, half human, to whom existence was more curse than blessing—such a picture given (as the evolutionists give it) to represent the Divine thought of appointment for the first millenniums of the whole Race, is almost a Blasphemy against Heaven. Compared with that picture the story of the "Garden of Eden," taken in all the crudity of the letter, is radiantly beautiful, and ten thousand times ten thousand measures more credible.

7. But we may rest assured that the Primeval Ages presented no such picture as that Evolutionary horror. The very existence of undegenerate Humanity; the early rise and wondrous glory of the Ancient Civilizations; the record of Religious Faith and Institutions, from the very dawn of History, and beyond History back over the immeasurable Ages from which it gathers its venerable traditions—all these disprove it. For, from the grave of such a Savagery as would have resulted from Human Life begun and left in utter ignorance of God, Self, and Nature, there could be by innate power, *absolutely no resurrection*.

8. Out upon the vast Ocean of the Unknown in the darkness of inevitable delusions; driven hither and

thither by the winds and waves of carnal appetite and malevolent passion, nothing but the strong arm of God could save from perdition in the depths of degenerate Bestiality. But the very conception of God as a Being of Infinite Wisdom, Justice, Power and Love—the very consideration that Man is the completion and crown of a Creative Work and Purpose reflecting these attributes in myriad phases of majesty, beauty and goodness—the further consideration that the exercise of Man's intellectual and Moral faculty was the object of his creation and the condition of the possible realization of the Divine purpose—these conceptions and considerations, each unchallengeably fundamental and determinative—forbid the remotest suggestion that such conditions of Primitive Life, involving such helplessness, suffering, degeneracy, and possible perdition, were made inevitable or even possible by defect of Divine provision. Nay more, they prohibit it with ten thousand thunders.

9. God, who in Christ has revealed Himself as a Heavenly Father, was such from the very first, and to the first of the Race as to us. If there ever was a period which, comparatively speaking, might be called a "Childhood of Humanity," then and there His loving solitudes and effective safeguards most abounded; nor did He wait through successive millenniums before revealing Himself to His Children—before giving that Primeval Revelation which was the Supreme need of the moment for safety and blessedness, the contemplated initial force of the whole Human movement in its moral and intellectual aspect, and the prerequisite condition of its success. All lines of sane Theistical reasoning focus on this conclusion.

10. Granted that there has been Savagery from a very remote period, as certified by History and Tradition. But they also testify that Civilization—Civilization founded on Revelation and Religion—*existed side by side with Savagery, and before it*; for though Civilization may degenerate into Savagery, no Savagery has, without Religion, ever evolved Civilization. The Savagery of Antiquity was not Atheistic, but in its own ignorant way more or less religious. It so continues to exist as the wreckage of degenerate and disrupted Civilizations, of whose Faith and Culture it still retains traces. But whenever it began, or wherever existed, or still exists, it is only a secondary condition of Humanity, debased and deformed by physical, social or political calamities, and the loss of Liberty, Knowledge, and right conceptions of God, Truth and Duty.

11. The current doctrine which runs wild among the Newspapers and Novelists posturing before the Public as "Modern Thought," that Humanity began in the World as a developing Brutism, or a rude Barbarism without knowledge of God or Nature—without Language, Laws, or Religious Beliefs and Institutions—is an utterly unfounded assumption; and for Christian people, a supremely inconsistent and destructive one as well. The existence of Modern Barbarism does not prove it; History, Archæology, and Tradition, the farther they go back, the more emphatically do they contradict it. As a result of "Degeneracy," Barbarism harmonizes with Social and Psychological Law. But the declaration that it was the initial condition of Mankind, and prevailed primarily and universally by crea-

tive appointment, as the Divine Ideal for the Primitive Races and Ages, accords neither with Reason, Philosophy, Science nor History. It is simply one of the necessarily absurd sequences of a Theory, whose fundamental postulates and inconsequential inferences ignore them all.

12. The cumulative argument continued up to this point, and based upon the testimony of Reason, Science and Philosophical Theism, amply justifies the assertion that the first Fundamental Thesis and its logical sequences, already presented, may be reasonably regarded as incontestably established; to wit, that since Man as an Underived Personal Intelligence was brought into existence by special creative act of God; and was further specially endowed with full-orbed Rational and Moral Faculty in order that as a Religious Being he might lead a religious life; and since in the "Nature of Things," awakening to consciousness at maturity, he was absolutely without a past, and thus necessarily devoid of the knowledge that comes by education and experience, and equally devoid of the guidance of instinct; and yet since knowledge of self, God, and the World was absolutely essential to him for his own benediction, and for the realization of the Divine purpose, we are compelled to believe that he was given either by intuitive endowment or by instruction, a Primeval Revelation, such as made the "Religious Life" for which he was created, possible.

CHAPTER IV.

RECORD IN MONUMENTS, TRADITIONS, AND HISTORY.

RECORD to be expected—Evidential force if found—What the Record contains—Fulness, intensity and universality of Primitive Religious Life—Contents of Religious belief—Its Antiquity and Established Character—Immense Significance of these facts; explicable only by Primeval Revelation.

1. In the preceding Chapters, the certainty of a Primeval Revelation coeval with the advent of Humanity is supported by arguments based upon "Right Conceptions" of the Divine character and creative purpose—of the nature of Man and his place in the creative plan, and upon the facts and laws of Life, Mind and Matter, as given by Science and Philosophy. The conclusion reached appears to be unchallengeable. But it involves a sequence: namely, that such a Primeval Revelation and the Religion that would be the inevitable result, must necessarily have left some record in the history and traditions, architecture and monuments, of the Primitive Nations. Such a record, if found to exist, will be all the more confirmatory, because it will be a clear proof of the existence of the very conditions our previous argument leads us to expect. Appealing then to these sources, what are the facts as to the record and its contents? They may be summarized as follows:

2. The researches of Archæologists and explorers during the last century have unfolded before us a marvellous picture of the private and public life of the Primitive Civilizations. The Temples, Monuments, Inscriptions, Literature and Relics, of Assyria, Babylon, Egypt, Persia, India, Mexico and Peru—some of which are comparatively recent discoveries—have been exhaustively examined. *They show us that from the earliest dawn, Human Life was filled with religious activities, and throbbed with intense religious feeling.*

3. These records go back at least 5,000 years beyond the Christian Era. They describe religious beliefs and customs, which were then established, and regarded as venerable antiquities coming down from forgotten Ages. The more distant the record, the more prominent are its religious contents. From the remotest period the testimony is uniform as to the existence of Religion expressed by Faith and Worship. (Appen., Sec. IV.)

4. The most striking feature of this Primitive Religion, alike among the peoples along the Nile, Euphrates, and Indus, or among the Aztecs and Incas of the New World is, that there existed an intensity of conviction, a tremendous earnestness, a magnificence of religious architecture, and a pomp and splendor of ceremonial, compared with which the corresponding things of Modern Times are pale and spectral shadows. Religion pervaded the whole public life. Commerce, War, Politics, Agriculture, and Navigation, were all conducted under its auspices and sanctions.

5. The belief not only in God or Gods as the Creators of the World, and the arbiters of life and death, but also in the presence of these Divine Beings among

men, and their frequent interference to aid their worshippers, punish crime and reward virtue, is interwoven with all creeds. Upon Religion, in short, all the institutions of society were founded.

6. The fact that there was much that was false and foolish in these beliefs, does not affect the point emphasized, namely, the commanding position and dominating influence of Religion among the Societies of Primitive Men. Sifting out these superstitions as we may, there yet remains a wide and deep substratum of Basal Truth, common with the basal truth that underlies the various forms and creeds of the religion of to-day.

7. There is thus forced upon our attention the stupendous fact that these basal beliefs—such as the existence of the Divine, as distinct from and immeasurably exalted above the Human; Revelation of the Divine Will and its supreme authority; acceptableness and obligation of worship, prayer, and offerings—have so far as the light reaches back never been absent from the religious faith of the Great Civilizations, and must of course have existed before them; for as we find them when the records begin, they are already established with unquestioned authority, sustained by unvarying popular assent and devotion; and amid political upheavals, wars, calamities, the crumbling of Empires and the rise and fall of Dynasties, they perpetuate themselves unchanged down the centuries, as the one thing that could never be forgotten, and might never be neglected.

8. Institutions of organized Government, Architecture and the Mechanical Arts appear at first only in their elements, and advance slowly, developing from

period to period still higher conceptions. Poetry, painting, music, sculpture, literature and philosophy all show the same law of progress. *But Religion is full-orbed from the beginning.* It antedates all civilizations, Arts and Philosophies. It is the first and the greatest fact of History.

9. The significance of this amazing Phenomenon cannot be mistaken. No theory of invention, discovery, or propaganda will account for it. It has but one possible rational explanation—a Primeval Revelation, still existing in corrupted forms.

CHAPTER V.

POSSIBILITY OF PERSISTENCE OF PRIMEVAL REVELATION DOWN TO AGE OF RECORD.

EVIDENCES of such possibility abundant—Instances within Historic Time—Provided for by creative endowment—Preservative forces greatest in Prehistoric period—Impossibility of primeval beliefs speedily and universally perishing—Argument from quality of primeval Manhood and Conviction—From continued identity of Humanity and Psychological Law—Unbroken succession down the Ages of Heroes, monuments and Records proving late persistence of Monotheism—cited—Prehistoric certainties inferred—Evidence of Monum-Martyrs and "Defenders of the Faith"—Historic instances Reasons for its persistence found in the quality of the Faith itself, and in the analogies of later times—Quality of Ancient Religions at beginning of Age of Record—Not an advancing development, but a degenerate survival—Basal Truths impossible of human invention or discovery—Possible only as venerable traditions coming down from forgotten ancestors—Such their own testimony to their origin—Continued degenerating till they perished.

1. THE possibility of these religious beliefs and institutions, originated by a Primeval Revelation, surviving through the vast interval between the creation of Man and the date of Archæological monuments and Historic records above referred to, is placed beyond doubt by abundant affirmative evidence. Such survivals are within the knowledge of Historic times, and the forces producing them operate no more potently now than in the beginning; for they are entirely natural, existing by creative endowment in the Constitution of

Universal Humanity, and the resulting organization of Society. They are the same in fact as those by which Jewish Monotheism, notwithstanding a succession of terrible calamities to the people, has persisted for more than twenty centuries; and by which similarly Buddhism and Moslemism, and the teachings of Zoroaster and Confucius, still retain a strong hold on the minds of millions, persisting from generation to generation against influences calculated to undermine and destroy them.

2. The sufficiency of these natural forces to preserve the fundamental content of the Primeval Revelation, must have been even greater in the remoter periods, and primitive society. Ultimate corruption of the truth, demanding corrective measures, was foreseen and inevitable, but the progress of corruption was necessarily slow; so that for long successions of generations, the loyal element must have included the great majority of mankind. By this dominant loyal majority were founded the original religious institutions, and the basal beliefs, underlying the ancient Heathen Religions of Egypt, Babylon, Persia, India, Greece and Rome, Mexico and Peru; for in all these religions there was an occult mystical element indicating an initial Monotheism; and identical aspects of creative tradition, equally significant of a primordial common illumination. For this, as we shall see, there is abundant reason.

3. The idea that the original Primitive Revelation as to God and Righteousness, and the consequent profound conviction and exalted character which that Revelation must have developed among primitive men,

could, by some inexplicable lapse of memory and conscience, utterly perish with the second or third generation, and die an ignominious death without protest or battle, is irrational even to absurdity. It is utterly forbidden by every principle of psychology, by the lessons of Religious History, and by any adequate conception of the quality of primitive Manhood, fresh from the hand of God.

4. That Manhood, as yet undegenerate, held the pure truth with a perfect conviction; venerated it as from God; loved it from a blessed experience; and clearly foresaw the shame and disaster of its surrender. Such manhood must, in the very nature of things, have defended it when assaulted; and when the crisis came, if required, have bravely suffered and died for it, as their descendants of less noble mould have done ever since.

5. Perhaps to some, these strong assertions may appear mere poetical rhapsody—mere speculation without any basis of known facts. But they are not speculation. They are sure and legitimate induction from one great fundamental, unchallengeable fact which gives foundation broad enough for all these conclusions. That fact is the identity of the Humanity of that time with the Humanity of to-day. That identity gives us certain fixed principles of Human Nature, by which we may, within certain limits, reconstruct History, however distant the period. We know what brave men, filled with the fear of God and the love of Truth, have done—have been ever wont to do—in historic times; and knowing that, we are qualified to declare that like men, under like circumstances, would have done like things before History began.

6. We do not know when or under what prevailing conditions of society the Original Truth became corrupted; but we do know by a sure induction that before Polytheism and Idolatry became established throughout the great civilizations as the beginning of the Historic period finds them, there must have been many grand heroisms—many a protest, and probably many a martyr.

7. The great Hero-Martyr spirits of early national tradition—Jewish or Gentile—were but eminent representatives of a class that has had an unbroken succession from the remotest dawn, the fruit of a quality with which God endowed Humanity to that very end. Its noblest manifestations are possible only with pure and exalted conceptions of God, Truth and Duty; but even though the truth be obscured, it still evokes the same heroism of devoted loyalty in noble souls, of which all ages and nations have their examples.

8. Whether among the 7,000 who had never "bowed their knees to Baal," the Maccabean Heroes, the Christian Martyrs, the Early Reformers, Huguenots and Waldenses, the English Puritans, the Scotch Covenanters, or the Chinese victims of the Boxer Riots, it has been a growth from the same imperishable root. It began with Humanity: it abides still, and will abide while Humanity remains undegenerate; and we may not hesitate to believe and affirm that its achievements were not less glorious in the Prehistoric Ages, than within Historic times.

9. Thus while from the operation of causes similar to those which operate to the same end to-day, error spread among the succeeding Primitive Generations; side by

side with it, and ever resisting it, the pure truth was preserved among a faithful remnant. For proof that it did not perish we have the guarantee of the Divine Preservative Purpose; the Cosmogony of Genesis; the Monotheism of the times of Abraham and Melchisedec; the testimony of the Vedas or sacred books of India to the prevalence of pure Monotheism there down to one thousand years before Christ; and similar testimony as to Persia from the Zend Avesta and the Behistan Stone; all showing that Millenniums passed during which the fundamentals of the Original Truths of the Primeval Revelation persisted among the great Primitive Civilizations of Asia, the cradle of Humanity.

10. When, therefore, at the beginning of the Historic Period, among the descendants of these early civilizations scattered throughout the world, we find the same worship of the Divine and Holy; but changed, so that the attributes or creatures of the One and only God of the undivided parent-race, are personified and worshipped, first as Divine Manifestations, and later as Divine Beings under various systems of Polytheism, we recognize a familiar process of thought—a well-known phenomenon of dogmatic beliefs, which, once detached from their original authority, have become mere speculative expansion.

11. Having, in the lapse of Ages, lost all but the basal ideas of the Primeval Monotheistic Revelation—that is, the existence of Deity and Divine Government; left unilluminated by further revelations repeating and reinforcing the first; overawed by the mystery and majesty of the universe, yet retaining the sense of the

Divine, as distinct from, infinitely above, and truly real as the Human, the popular primitive mind, instead of one great Omnipotent First Cause, Creator, Sustainer and Governor of the Universe, pictured to itself a company of Gods exercising, in personal domains, the superhuman forces acting behind the war of the elements, the movements of the planets, and the mystery of life and death.

12. Such has ever been the trend of human thought groping in darkness, and left to its own resources. It drifts to Polytheism as in the past; or it makes itself material Gods which it calls Matter, Force, Motion, as in the present.

13. This tendency explains the Polytheistic Cosmogony and Theology of the later forms of Heathenism, developed after the content and authority of the Original Revelation had become only a dim tradition. It justifies the assertion that in the recognition and worship of Deity, these later Cults are not developments of a new, but corrupted and degenerate forms of a primeval, and once universal, Monotheistic Faith; whose great fundamental doctrines, inculcated by the Primeval Revelation, were still more or less vital and militant or dominant throughout Asia generally 2,000 B.C., and in India and Persia for a Millennium longer.

14. Nor is there, remembering the identity of Humanity in all ages and nations, and the examples of the persistence of religious beliefs within the Historic period already cited, anything surprising in the strong enduring hold of the original Faith on the primitive mind. On the contrary, its persistence is a clear,

legitimate in ratio. Given the same centre and radius, we can sweep the circles swept by Euclid in the time of the Ptolemies. Equally so, given a principle of universal Human Nature, a psychological Law of Faith, Reason or Conscience, and we can tell how they must have acted for thousands of years ago.

15. The Primitive Faith was necessarily deep and real as life with a concrete as certain as consciousness, and a racial consciousness, being much more vital and sensitive than our own. Such Faith grounded, faithful, and stimulating, has produced in conquerable self-sacrifice great and noble heroisms within the pages of historic record. To say so, is but to affirm the testimony of all religious history, with innumerable splendid examples. So then a like Faith necessarily moved with equal force upon the souls of primitive generations, when the knowledge of God the Almighty, Eternal, the Holy Creator and Preserver, was as the sun in the Heavens; and the fact of Revelation giving that knowledge, was certain as the solid ground. That it should have an almost perennial vitality, reproduce itself from generation to generation, and even though dimmed and misunderstood, abide for Ages, was alike the law of its nature, the sequence of his circumstance, and the

3. If it did so abide, we have abundant proof arising from the logic of philosophy. When History first finds the corrupt and debased forms of the Primitive Faith which it afterwards assumed in the later Heathen Religions, and traces these Religions back by the trail of their decay, the conviction is

forced upon us that they did not originate in any mere Fetish worship, or idealized Nature worship among men groping in darkness, unillumined by any previous remembrance or conception of God. Their already established and elaborate forms, their contents of belief, such as the existence of Deity, Revelation from Deity, Moral Judgment with chastisement, and reward from Deity, obligation to worship and obey Deity, were impossible from any such source; utterly impossible as a growth from any half-bestial "Stone Age"; for though these are beliefs which Humanity is ever ready to receive on authority of direct Revelation or venerable tradition, they are at the same time beliefs which Humanity, by innate light, never did or can establish; but which on the contrary, as it degenerates, it is prone to destroy.

17. They were possible at the time History discovers them, *only as an inheritance from a thousand generations of faith and worship*; as coming down to them on a stream of immemorial custom, which had its fountains far back beyond record or remembrance in some traditional Golden Age, when the Gods were said to have dwelt among men. As we might expect, that is their own recorded story of their origin; that was the authority upon which they stood, as survivals from an ineffably sacred and glorious past.

16. As we know these later forms of the Ancient Religions, by inscriptions and their contents, vary with Jewish and Classic F
velopments tending upward
way still farther downward
century into more puerile

60 DIVINE MOVEMENT IN ISRAEL

grosser excesses of licentiousness, until they finally lost all moral quality. Then, with the rise of the last great Empire they began to totter to their fall, just as the imperishable Truth, preserved by God for the World's re-illumination, was ready to take their place with the declaration of the One Living and True God, Creator and Sustainer of the Universe, the Message of the Universal Divine Fatherhood, and the Gospel of Jesus and the Resurrection.

CHAPTER VI.

PRESERVATION OF THE IMPERILLED REVELATION, A SEQUENCE OF THE DIVINE CONSISTENCY THESIS II.—IDENTIFYING POSTULATES AS TO METHOD.

TOPICS developed by previous arguments: Crisis, Mystery, Problem—Object of research not the fact of preservation, but the instrument—Instrument necessarily supernatural—Difficulty and importance of the enquiry—Proposed "Identifying Postulates."

1. THE certainty of a Primeval Revelation; its continuance comparatively vital in the basal content of Divine existence, causality, and moral government down to the Age of surviving records; and its parentage of the later forms of Historic Heathenism, being satisfactorily established by the argument of the preceding Chapters, three connected topics to which that argument leads up, present themselves in the natural sequence of thought for consideration.

(I.) The crisis in the condition and prospects of Humanity caused by the obscuration, hastening to utter darkness, in the degenerating Ancient Religions.

(II.) The light which the Divine method of meeting that crisis throws upon the mystery and miracle of Hebrew history, and the quality and function of Hebrew Sacred Literature.

(III.) The problem of the permitted continuation

of Heathen darkness among the great mass of mankind; the value and function of the Heathen Religions and civilizations; and the part they played in the all-comprehending plan and purpose of the re-illumination and salvation of Humanity.

2. Proceeding to consider these topics in the order above mentioned, the way is opened for the discussion of the Second Thesis, namely: "Revelation once given, involves Revelation preserved, continued, completed, and made imperishable, by Divine provision to that end." From that conclusion there is no escape. It is a direct and unavoidable sequence of the previous Thesis already established, to wit: "Revelation was originally given to meet a perpetually recurrent need, and realize a Divine purpose." It is an "unavoidable sequence," because of the unchallengeable principle of the necessary consistency of the Divine Creative Action—i.e., necessity of adequate provision for created possibilities, and of efficient adaptation of means to the full realization of creative ends.

3. Revelation was given not for the first generation only, but for the Race, to meet a need recurring with every successive generation. To suppose therefore that it would be allowed to perish, would be to impute folly and weakness to Infinite Wisdom and Almighty Power. By the operation of Man's Free Will, it might be partially and temporally rejected though perfectly known—as a mere partial and local result, it might be partially forgotten or obscured; but never entirely universally, or permanently. In the Right Conception of God, and of Revelation as an instrument of His purpose, its preservation stands as its communication

stands—an absolute necessity of the consistency of the Divine Thought. The fact is thus beyond the region of doubt.

4. Such is the verdict of Reason, speaking through her severest logic, and her highest and sanest Theistic Philosophy. If the crisis we are called upon to consider were still future, that verdict would be prophetic of the issue. But the crisis is past and the prophecy fulfilled. That illumined Christianity in her Theism. Cosmogony, and Ethics possesses the contents of the Primeval Revelation, restored, completed, interpreted, sublimated and given final expression, needs not to be argued here. Even though the belief of that proposition underlies and inspires the argument of this essay, it is not its special object to prove it; nor would the evidences by which it can be sustained be admissible.

5. Nor are they necessary. All that the proposition affirms is involved in the fundamental conceptions of God, Man, and creation, from which the argument started, and upon which it continually proceeds. Those conceptions expressing the latest and most profound conclusions of Humanity's Scientific and Philosophical thought are at the same time essentially Christian.

6. Let it be emphasized then that the *fact* of the preservation, restoration and possession of the Primeval Revelation, is not here the question under discussion. Assuming that by the previous argument the reality of a Primeval Revelation has been demonstrated, all these stand established in the Court of Reason, *by the necessary principle of Divine Consistency* involved in the fundamental initial conceptions referred to. What we seek, believing it to be necessarily and design-

edly discoverable, is the method by which Divine Wisdom effected its purpose.

7. As we have seen in the preceding Chapter, the agencies provided for the preservation of Primeval Revelation until the foreseen Crisis came, were purely natural. But in the nature of things, from causes about to be mentioned, and which are more fully discussed later, these agencies were not sufficient to prevent such increasing degeneracy as would put the Truth in peril; and if not arrested, ultimately destroy it. The limitations of human faculty, the frailties of human nature, the uncontrollable perversity of human passions under the stimulating influences of advancing civilization, would make that result certain. The Ancient Religions, with all their increasing confusion of ideas, had still a large place to fill and a great work to do, in the exercise and culture of Man's Moral Faculty in order to save Humanity from degeneracy. The nature and extent of that work; its greatness, as affecting the future of Humanity, and its necessity as a part of the Divine Plan, are the subjects of later Chapters. The nations of Heathenism, left to do that work under the undisturbed operation of Natural Law, and the control of such saving Conservative forces as they might possess, were permitted to run their course. The desired remedy was not, as History testifies, operated through their purification. Some higher potency was demanded.

8. For this emergency Divine Wisdom and Power had infinite resources. To repeat a former statement: "In the moral government of God, when the Natural is not sufficient, the Supernatural is always rational,

and always to be expected." It is to be expected here, for we are compelled to believe by our conception of God and His creative purpose, that these infinite resources *were utilized and were unchallengeably effective*. To think otherwise would be, in the last analysis, to virtually deny both God and Revelation; and since we cannot sanely or rationally do either, the question at once arises: "In what did this supernatural action of the Divine Creator consist? When and where did it begin and how proceed? Is there any traceable record? Is it discoverable?"

9. These questions are not only of tremendous significance, but also of unparalleled difficulty. They may not be evaded, but before attempting to answer them certain preparatory and directive considerations, which will serve as "Identifying Postulates," must first be emphasized:—

(I.) The Divine exercise of corrective supernatural forces was manifestly not universal. The continued prevalence of Polytheism and Idolatry, with all their attendant vices and superstitions—the very things which the supernatural movement was designed to abolish—shows that the nations amongst whom these beliefs and practices flourished until the close of their history were not the theatre of its display. The fact that they successively perished, and their religions with them, is itself conclusive on that point.

(II.) Yet the nature of the great purpose to be effected proves beyond question that the instrument must have been national; and that the nation used was one whose religious beliefs and institutions, and whose whole character and history, were thereby made to differ

by striking contrasts from all the surrounding peoples who were left without any special revelation or control.

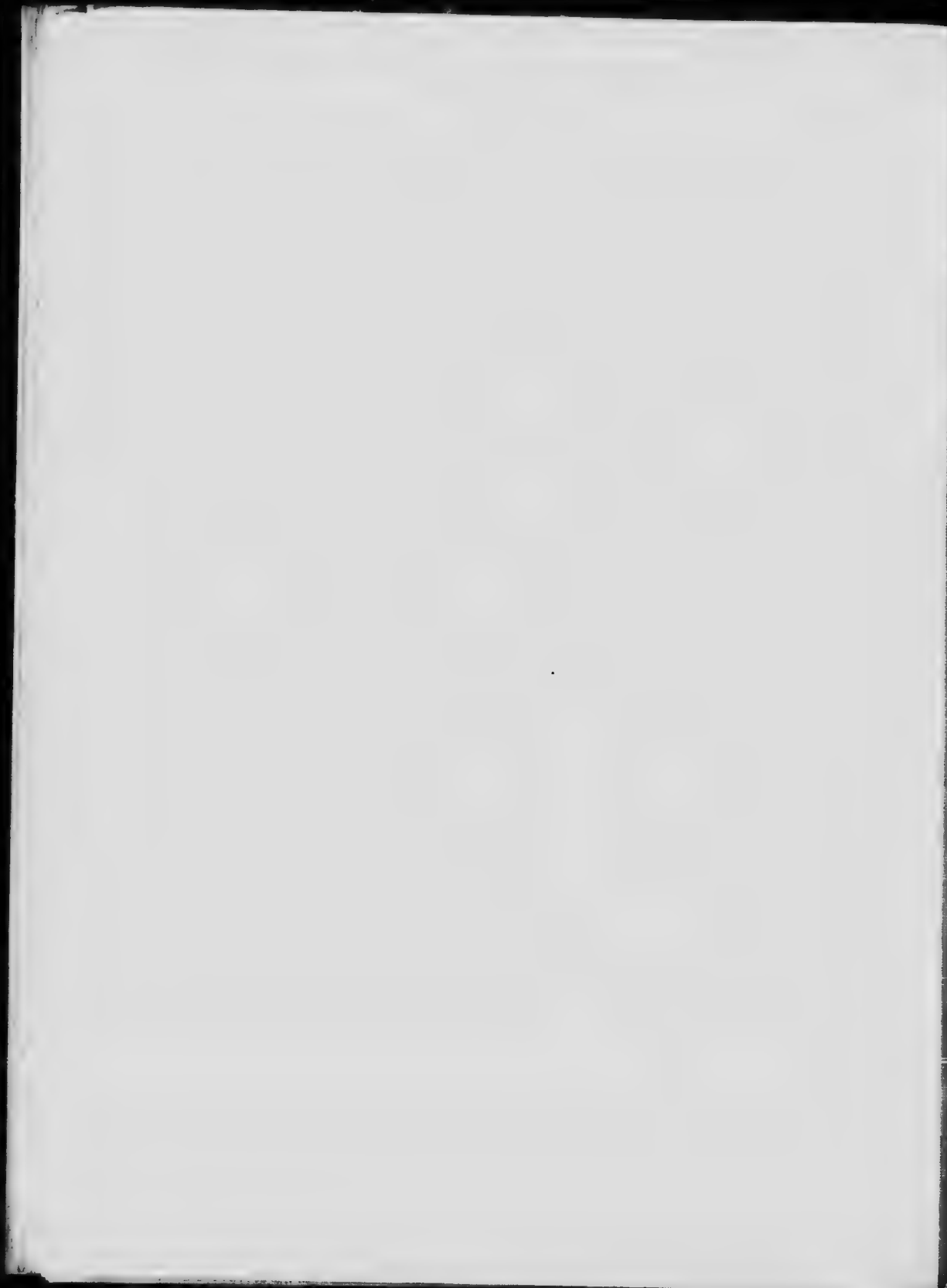
(III.) Such a nation, receiving its illumination not for itself alone, but for the Human Race, being but the depositary of the restored truth and the instrument of the Divine purpose, would necessarily be conspicuously placed, and have such relations with other nations that it would touch in the course of its history the national life of the whole world, and endure indestructible until its work would be done.

(IV.) In such a nation, used for such a purpose, the corrective and illuminating exercise of supernatural forces must have been manifest as such among its people. Their function was to witness to the presence and nature, the power, righteousness and law of the true God, and their effectiveness in such case would depend upon a clear conviction of their nature, source and purpose.

(V.) Such a nation created and continued for such a purpose, and accomplishing its Mission, must necessarily, in view of wide activities and far-reaching, continuous, distinctive influence, have left ineffaceable traces in history. By its Literature, testifying to the Supernatural development by which it was created and kept; by recorded self-consciousness of its relation and Mission; by the identification of its Faith as the original and only source of that true knowledge of God, and these right conceptions of Religion, which have already become the established conviction and the regenerating power of more than half the Human Race, and are fast advancing to its complete conquest; such a nation must not only be discoverable in the story of the past, but

must still exist. Its continued existence, its identification, and its national testimony to its historical literature would be by Divine purpose among the chief evidences of the Supernatural Forces by which the corrective movement of which it was the instrument was begun and continued. As a natural sequence the Literature of such a nation, by virtue of its function and quality, would necessarily become the most widely known, and most morally influential, of all National Literatures; occupying in that regard a pre-eminent place, and having a distinctive quality without parallel.

PART II.
THE PROBLEM



CHAPTER VII.

THE FACTS AND THE PROBLEM—OPPOS- ING THEORIES—STANDARDS OF CREDIBILITY.

SUMMARY of conclusions established in Part I.—Problem they present—Importance of problem—Theory contained in Hebrew Scriptures—Theory of Radical School of Higher Criticism—Standard of credibility by which both must be tested, contained in Eternal Principles of Divine Being and Government, deducible from Right Conception of God—Necessary Divine origin of that conception—Certainty and authority of such principles as standards of the possibility of proof.

1. BEFORE proceeding to discuss the legitimacy or soundness of the postulates given at the close of the last chapter, it will be helpful to briefly summarize the conclusions already reached, the detailed arguments for which have been already given. In substance they are these:—

(I.) Man was created a perfect creature of his Kind, underived from any lower order of being, and with a full-orbed intellectual and moral endowment, constituting him distinctively and pre-eminently a Religious Being, intended to live a religious life, such religious life being the purpose of his creation, and the condition of the continued integrity of his Manhood.

(II.) Coming to consciousness at maturity, and thus without a past—without memory, experience, or instinct—utterly devoid of knowledge of God, of himself,

or the world of matter and life around him, and thus helpless and ignorant as an infant, there was given him, in order to realize the Divine purpose, such intuitive knowledge of material things as would safeguard life, and such a Primeval Revelation of religious truth as would make the religious life for which he was created possible.

(III.) Upon this Primeval Revelation, coeval with the advent of Humanity, was founded the Prehistoric Religion, which was the peculiar characteristic and dominant force of the primitive civilizations during the millenniums before Historic Time.

(IV.) When the Historic period begins the existing civilizations are found dominated by various faiths and forms of idolatrous Polytheism. The Monotheistic Faith of the Primeval Revelation is utterly lost, or irrecoverably obscured by gross and useful superstitions. All Right Conceptions of God, His Unity, Spiritual Quality, Infinite Perfections and Creative Authorship of the Universe have perished.

(V.) In these ancient civilizations, whether they perished or endured, the true conception of God, as it must have been given in the Primeval Revelation, was never recovered. Polytheistic idolatrous faith and worship continued to prevail, with one exception, among all nations during the Twenty or Twenty-five Centuries which elapsed down to the Christian Era.

(VI.) Then, amidst the profoundest Pagan darkness, the truths of the Primeval Revelation, which had been preserved according to Divine Purpose, were restored to the world in expanded form by a propaganda which still continues, and which constitutes the most

notable fact and most powerful moulding influence of history since that time.

2. Such are the facts which challenge us—alike indubitable either by the judgment of Reason, or attested by Historical Record—and force upon us the most pregnant question of all religious enquiry, to wit: By what instrument and procedure was the primeval Revelation preserved, and the power and motive of its restoration provided, during the long ages of universal Polytheistic darkness?

The importance of this enquiry consists in the fact that upon its results, as the problem is solved in the final decision of the Church and the World, depends the future prevalence of present traditional Christian beliefs. It is the "Crux" of the whole controversy. It will give the solution upon which all minor solutions must be based, and with which they must harmonize.

3. During the last nineteen centuries the answer given by the Hebrew Nation and Literature has been accepted as sufficient and conclusive within the Christian Church. That fact in itself would give it an almost unimpeachable title to credibility were it not for the contention, specially emphasized within the last century, that recent discoveries of Science in Geology, Astronomy, and Biology, and still more recent developments of Archæological research, together with perfected knowledge of the ancient languages, such as never existed within the Christian period before, may reasonably claim a reconsideration. That contention is entitled to respect, for it must be admitted that although a judgment formed upon apparently adequate yet partial testimony may be correct, and has a claim

to be considered correct, until the vitality of the testimony is reasonably impugned; still, when competent authorities assert that facts have been discovered since that testimony was given, which invalidate the original judgment, at once conviction becomes unsettled, and can never be restored until on the one hand the reality of the alleged facts or their assumed destructive significance is disproved; or, on the other hand, the results that have followed the adoption of the original judgment have been shown to be such as irrefutably vindicate its correctness, and thus discredit either the assumed new facts or the interpretation put upon them.

4. That is precisely the present case. While it is true that no degree of antiquity or continuity of popular acceptance can establish the correctness of religious belief, it is equally true that alleged discoveries which contradict eternal principles of Divine Being and Government are by that very contradiction ruled out of the limits of possibility; and no amount of apparent evidence can establish them, so long as the aforesaid principles are admitted, and the alleged contradiction is beyond doubt. Have we sure knowledge of any such "Eternal Principles of Divine Being and Government," with which alleged facts in the domain of religion may be compared, and by which they must be tested? Most assuredly we have. They are as necessary in reasoning upon religious subjects as the Postulates and Axioms are in Mathematics, and serve the same purpose.

5. All sane religious thinking must begin by admitting the existence of God, and forming conceptions of His character and purposes, and the relation of the

Universe and Humanity to Him. In proportion as these concepts are right there will be possibility, and according to knowledge and rational power there will be probability, of sound conclusions; for they can be sound only as they harmonize with fundamental right conceptions—or, in other words, of the former phrase—with the “Eternal Principles of Divine Being and Government,” which the right conception necessarily contains.

6. This “Right Conception of God,” which forms the basis of the argument of this Essay, and of all rational religious discussion, presents Him as a Personal Spiritual Intelligence—One, Absolute, Eternal, Infinitely Perfect in the attributes of Wisdom, Holiness, and Power energizing in Love—of whose thought and will the Universe is the material expression, and by whose immanency it is maintained. This conception, though it did not originate in human Reason, is accepted and sustained by the profoundest thought, and the most exhaustive research in the associated and complementary fields of Theology, Science and Philosophy. It is the testimony of the Universe. It is the final judgment of Reason, seeking, because compelled to seek, a “Great First Cause Himself uncaused.” It must direct and govern all attempts to discover and identify a Divine Procedure, or determine the reality of an alleged Divine Revelation.

7. Either this Monotheistic Conception of God, as above expressed, or otherwise expressed with identity of content, is true to the Divine Reality, and thus a legitimate basis for argument as to Divine Consistencies and Possibilities; or else Religion, in the sense of

reverent worship and grateful, dutiful, loving service has no obligation. No less exalted conception than Absolute Spiritual Personality with Infinite Intellectual and Moral Perfections, the Author and Sustainer of the Universe governing Humanity in righteousness and with never-failing love, sympathy and mercy, will satisfy human thought, or command human devotion. To limit in any way this conception to mere possession of even infinite wisdom and power gives us a Being whom we may fear, but can neither respect, trust or serve; with whom we can have no true religious relation, and towards whom no conceivable moral obligation can exist.

7. This true conception, as it has existed in Historical Christianity from its foundation, and as it exists to-day in all sound Philosophical Theism, is beyond the possibility of origination by unaided Reason. The created human intuition of God may prepare for it. Reason and Nature can and do sustain and illuminate it. But as religious history shows, they have never been able to create it. It exists by original and continued Revelation of God to Humanity, endowed to that end with moral faculty to receive and comprehend it, and soul-hunger to desire it. To deny its possibility is to deny that between God and men there ever was or can be any religious relation. To deny its substantial agreement with the Divine Reality is equally to deny the reliability of Reason, and the reality of any degree of religious knowledge. In short, the Existence of God thus conceived; the human intuition of God by virtue of moral endowment; the Revelation of God to guide that intuition; and the power of the human understanding to

comprehend the Revelation, and to reason aright from it, are inseparable, sequential verities, the denial of which is open confession of incompetency for sane religious thought.

9. We are thus irresistibly forced to the conclusion that the possibility of Humanity receiving and comprehending in all its significance a right conception of the Divine Character and Purpose, stands unchallengeably assured. We believe we have such a conception and must believe it, or declare our Reason utterly delusive. To do that would be to stultify ourselves by affirming what we deny; for we are necessarily supposed, and indeed compelled, to exercise and trust our Reason, in declaring that it is untrustworthy. It is the paradox of this sort of Agnosticism, that in declaring we cannot know God, it assumes a virtual knowledge, superior to that which it denies.

10. Having this Right Conception of God, we have therein a Supernatural Revelation. We are qualified to affirm this, because during twenty-five centuries of Paganism the profoundest philosophy of its most enlightened centres of culture never attained to any positive and abiding conviction of even the elementary truth of the essential unity, spirituality and morality of the Divine Nature. While in all other fields of research real knowledge increased, and Philosophy and Natural Science approximated steadily towards Truth, the views of God and of Divine Government, Purpose and Relation to Humanity continued increasingly debased and irrational. When the light finally came, either in faint gleams of simple Monotheism through the Jewish Dispersion, or in noon-day fulness by the

Christian propaganda, it came as a declared Supernatural Revelation and was received as such. Even thus declared, it was fought for centuries with implacable murderous hostility by the political powers of the Roman Empire, and ridiculed by all the philosophy of its best thought. It exists in the world to-day *as the product of a Supernatural Revelation*, attested by supernatural demonstrations; and *there is nothing in the whole story of Human History to show that it ever has been or ever could have been produced in any other way.*

11. The willingness and competency of God to give by Revelation a Right conception of Himself and His Relation to Humanity cannot be doubted. His love responding to human need, prophesies such a Revelation. His consistency requires it. Human consciousness acknowledges its possession. The uplift of Humanity since its declaration, and wherever it is received, proclaims its reality. It is the inspiration of all public and private virtue, and the foundation of all authority as to right systems of public government or social relation. As being the most precious possession of human knowledge, and the most potent factor in all progress towards universal peace, brotherhood and prosperity—the one thing that gives meaning and value to all other Divine gifts—to ascribe it to purely human sources, thus denying Divine aid or sympathy, is a philosophy of blasphemy and contradiction which at once insults the real giver, and would, if it prevailed, ultimately destroy the value of His gift.

12. The fact that this, our Right Conception of God, must in the nature of things be the guide of all re-

ligious reasoning, and the ultimate test of its validity, makes it supremely important that its origin and authority should be thus searchingly examined. It may not be pronounced adequate, because of the limitation of the finite mind. It does not present the ineffable perfections of the Divine Nature so as to perfectly reveal their true beauty and majesty. The full comprehension of those perfections is doubtless beyond human capacity. But it is true to the Divine Realities in what it does affirm, and is sufficient for human guidance. It does not contain all the glorious truth, but it contains no error. Its constituent parts are necessary to and consistent with each other. Like as a Mountain Range, appearing in the nearer distance, whose reality is evidenced by the contrasted contour of the adjacent plain, the snows upon its summits, the streams flowing down its slopes, and the shadows it casts at sunrise and sunset; so this conception of God by its historical perspective, its innate quality and observed effects, gives assurance of indubitable certainties of Divine Character. As certain as the Existence of God is the certainty that He exists thus, and that all rational judgments of His Divine Purpose and Procedure must harmonize with such existence, in order to establish that antecedent possibility, where the legitimacy of alleged historical or scientific evidence begins. *The proof of possibility in the field of Hypothesis is the prerequisite condition of the possibility of proof.* Any theory that makes Deity contradict and defeat itself, that reduces God to an errant, impotent, immoral quantity, is necessarily impossible; and all the evidence adduced in its support, whatever its volume or plausibility, is necessarily only an array of purblind delusions.

CHAPTER VIII.

IMPOSSIBILITY OF THE THEORY OF THE PURELY HUMAN ORIGIN OF MONO- THEISM AMONG THE HEBREWS.

REFUTATION of Radical Theory of purely human origin of Monotheism—Against analogy of History—Scientifically insufficient to explain phenomena—Inconsistent with Right Conceptions of God, and therefore impossible—Alternate Theory of Divine origin must be accepted—Otherwise, Historical facts inexplicable—Instrument of preservation and restoration to World to be sought by aid of identifying postulates of Chap. VI—Possibility of deriving such postulates from the Right Conception of God proved—Legitimacy of their use as a mode of reasoning vindicated—Their reliability dependent on their soundness.

1. DEALING first—in the light of the foregoing principles—with the Theory of the Radical School of Higher Criticism, to wit, that the Hebrew Nation and Religion were a purely natural human development, we affirm:

First: That said theory is utterly untenable logically, because the cause assigned is manifestly highly improbable, not only as being against all the analogy of history but also as being in the nature of things entirely insufficient to produce the Phenomena.

The rise of a pure spiritual Monotheism with a Conception of God and Religion, Milleniums in advance of the conceptions and practices of the Age, and out of the midst of a degraded idolatrous Polytheism; its persistence against all the influence of mighty surrounding

empires, in a small and comparatively rude and unlettered people incapable of originating it by philosophical deduction; the tenacity with which it was held in the face of disasters which appeared to rebuke and disprove it, is by the admission of all schools of critical thought, the most astonishing fact of all religious history—so unique and unparalleled and apparently impossible that it can be accounted for only *by the existence of a provable extraordinary and sufficient cause*—a sympathetic force to whom the motive to create such a faith might properly belong, and from whom the actual procedure necessary to establish such a nation and faith might rationally be expected.

2. In the world of that day we search in vain for either the motive or the power to accomplish such a revolution against existing beliefs and conditions. In these existing conditions, as the earliest records and traditions display them, personal conviction of pure Monotheism reached or reachable by unaided Reason, is only remotely probable; and even if conceivably existent, in some one, or some few gifted individuals, their power to sway a whole people over to the abandonment of venerable beliefs supported by universal custom and highest authority—that, too, without a particle of external evidence—is simply incredible. The history of the conflict of Monotheism with established idolatrous paganism during the first centuries of the Christian propaganda, shows that the conquering force of that propaganda was a profound conviction in its advocates of a Divine Message and a Divine Aid—both supported by declared and apparently real supernatural witness. Without that conviction and witness, giving

motive, faith and courage, patience and heroic endurance, the Christian propaganda never would have begun, and still less could have succeeded. *Nothing less than the same agencies* could have created and sustained Hebrew Nationality and Faith. To say that is merely to declare what is agreeable to Reason and sustained by precedent, namely, that inspiring and controlling the visibly human actors there was a Divine Movement, Purpose and Power.

3. Second: By comparison of the inevitable sequences of this Radical Theory of the Higher Criticism with the "Eternal principles of Divine Being and Government," contained in the established fundamental "Right Conceptions of God, Man and the Creative Work," the impossibility of the Theory becomes still more evident. The creative endowment of Man with moral faculty, constituting him a Religious Being intended to live a Religious Life—a fact already proved and provable beyond dispute—shows that the realization of that purpose, by the provision of all necessary facilitating conditions and equipments, would consistently be a matter of Supreme Divine Regard. But the Radical Theory, denying Primeval Revelation and attributing the right Monotheistic Conception of God by which Humanity was illumined wholly to a belated human discovery, *presents God as utterly indifferent to, or incompetent for*, the accomplishment of that one thing which as an essential of true religion would naturally command the exercise of His Divine Sympathy and Force. Such is the inevitable sequence of the theory if it is to stand; and as such sequence is in *irreconcilable conflict with the true conception of God*,

the theory must be rejected as being antecedently impossible of proof; and the alleged discoveries which are adduced to support it are thereby destructively discredited in fact or significance.

4. The striking, significant fact that religiously the Hebrew Race has occupied an altogether unique relation to Humanity—has been in a peculiar sense its Prophet, Priest and Exemplar; has, first, by its Ancient Literature, and, later, by the Sublime Personality and exalted doctrine of Jesus of Nazareth, been the Supreme Force in the illumination and purification of the World's Theistic Thought, and the elevation of its Moral Standards, is, like the same people's Monotheistic Faith, a phenomenon so marvellous that its explanation by the demonstration of correspondingly extraordinary and sufficient cause is imperatively demanded. To ascribe such results to a "*Purely human natural development*" in this case, while utterly unable to find a particle of similar development in the religious life of any other people, is merely audacious assumption. To attempt to justify such assumption by alleging "*a peculiar genius for Religion*" to the Hebrew people, is only enlarging the speculation by another assumption equally gratuitous. Such a "*Genius for Religion*," if it did exist, as being the only instance in all history, would be so extraordinary as to be in itself supernatural.

But as a matter of fact no such pretended "*Genius*" existed. The very contrary was the case; for, as proved by their own records, they were as prone to Polytheism and Idolatry as the surrounding nations, and in spite of their superior illumination being continually cor-

rupted by them; and were saved from becoming altogether like them, only by repeated warnings and judgments. The latter history of this same people is sufficient to discredit any claim to Religious Genius—to any special pre-eminent power to discover or recognize moral truth on its own merit. Their obstinate resistance to the world-convincing force of the Christian argument; their blind adherence to forms and creeds which the logic of events has rendered ridiculous; their incapacity to rise above gross anthropomorphic conceptions of Divine Character and Government; their failure to grasp any but the most beggarly conception of Religion itself, all show that as a race they can claim no natural religious superiority. In their purely human racial capacity, left to themselves in these later days, and guided only by national tendencies and qualities, they have originated no comprehensive philosophy of Theism, Revelation or Ethics—shown no special grasp of the great problems of Religious Thought. On the contrary, notwithstanding their great intellectuality, they remain religiously narrow, bigoted, egotistical, stagnant; living in a dead past and mumbling its obsolete shibboleths; incapable of seeing in their own alleged Revelation, truths which are clear as the Sun in the Heavens to innumerable millions of other peoples; by which for nineteen centuries the world's highest religious life has been developed, and in which its profoundest religious convictions are enshrined. Of all peoples known to history the Hebrews were absolutely the most incapable of developing naturally the Religion contained in their own Literature. In short, if we take the "Genius for Religion" of the Jewish people, as

known in Modern, Mediæval or Ancient History, as representative of that of their remote Ancestors, the evolution of the latter from Babylonian Polytheism to the Monotheism of Patriarchal and Mosaic times, by any mere racial quality, is as inconceivable as that East Indian Brahminism should by some light and force within itself develop suddenly in faith and form into Anglican High Churchism, and yet, wonder of wonders, should claim no development, but allege that it was led by a Divine Revelation and controlled by a Divine Power, and preserve the recorded contents of the one and the instances of the other! So far as that is conceivable, is the natural development of Hebrew Religion, Literature and History conceivable and so far only.

5. Thus it appears that for these two prominent aspects of the question at issue, the above Radical Theories have no adequate explanation: (1) The religious achievements of the descendants of Abraham—the Hebrew and Arab Races—through Judaism, Mohammedanism and Christianity, in the wide field of Humanity. The influence they exerted has been indescribably great and abiding, vital and uplifting, expanding and indestructible. Such a work as they have wrought might well be the result of a Divine purpose, the fulfilment of a Divine promise. Its reality is not a subject of controversy. It is the most tremendous fact of History. (2) The existence of the Hebrew historic records, Religious Literature and Institutions which have been so potent a factor in these great achievements. They, too, are realities which must be accounted for, both in their historic origin and their marvellous effect on the world.



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

Searching backward for a solution, we find established by Reason, Science and the Philosophy of Theism the two fundamental Theses of this essay: (1) A Primeval Revelation by the very necessity of Divine Wisdom and Love; (2) The preservation, completion and perpetuation of that Revelation by the necessity of God's Consistency with Himself.

Yet at the opening of the Historic period we find the essential truths of that revelation utterly obscured in all the existing nations, and these nations and their successors continuing in the darkness of idolatrous Polytheism till they perished.

Twenty-five centuries later the Original Truth reappears in expanded and completed form, vital, aggressive, conquering and continuing to conquer for twenty centuries onward, till it becomes dominant over one-half of humanity, and is girding itself for the conquest of the rest within the present generation. The Divine Purpose which Reason discerned has been thus accomplished.

6. As already emphasized (Chapter VI.), when these undeniable realities group themselves together in their true relations and proportions, there surges to the surface the irrepressible question: How was the lost truth regained, preserved and restored? What is the explanation of its vitality, of the singular racial oneness of its champions, of the greatness and moral elevation of its conquests?

Two answers are presented:

(1) The Hebrew Nation's claim, that God used their Race—the seed of Abraham—as an instrument of preservation and restoration. They offer as a proof

their "Scriptures" containing their secular and religious history and literature, giving a connected story covering the whole Twenty-five Centuries, showing that when the original Primeval Truth was about to perish God miraculously intervened; established the New Hebrew Nation; illumined it by a new revelation, reinforced from season to season; controlled it by discipline and judgments; preserved it from its surrounding powerful enemies; until, in the full blaze of historic light, He brought out of it the predicted Christ and His followers, by whom the great restoration was accomplished; (2) The answer of the school of Radical Higher Criticism: That in all that relates to Divine intervention by way of supernatural Revelation and Miracle, the Hebrew History and Literature is a series of legends, fabrications and delusions; that the rise of the Hebrew Nation and all its religion and religious institutions were a purely human natural development, with which there was no more Divine agency or illumination than with those of any other people.

There is no Middle Ground. We must believe one or the other. Either (1) that *God was in the Hebrew Movement*, by which His Purpose was beyond contention accomplished; or (2) that God chose some other movement, which came to nothing and was never heard of; and that the Hebrews by a clever system of frauds and a blind pursuit of delusions, gloriously succeeded where God had failed! Than this second answer, blasphemy and absurdity can go no further.

7. Since, therefore, the rise and persistency of Monotheism at the period when it appears in history, and its subsequent expansion into that right Concep-

tion of God and Religion which prevails in Christendom to-day as the supreme benediction of Humanity, have been shown to be due to a Divine supernatural agency, the way is opened (1) for the consideration of the necessary nature of that agency, as a reflection or sequence of the character, and an efficient instrument of the purpose of God; and (2) for a further examination of how far the alleged facts of Hebrew history or of any other phase of religious history harmonize with what is legitimately conceivable as a Divine Procedure or Instrument to the end in view—that is, the preservation of the truths of Primeval Revelation and their restoration to the world.

To aid in determining the point referred to above—that is, the legitimate conceivability of Divine procedure in such a case, and for such a purpose—the identifying postulates given at the close of the sixth Chapter have been formulated. The possibility of deducing such formulated postulates from the “Conception of God,” and the knowledge we possess of His purpose and material, is reasonably open to question and requires to be vindicated. To that vindication we proceed.

8. The rational legitimacy of deducing from the Right Conception of God—which it has been shown we have, and can have, only as a purposeful Divine Revelation—the logical and moral consistency or inconsistency of any alleged or supposed method of Divine procedure, is incontestable. The very concept we have of what consistency is involves the rational power to judge correctly, in clear light of what consistency requires. The knowledge of God includes our compre-

hension of this perfect consistency of God with Himself—otherwise it would not be real knowledge. God is an infinitely perfect Rational Intelligence, energizing in righteousness, wisdom and love. We are Rational, Moral Beings by His creative endowment; to the end that we might comprehend the Divine Character and the sequential movements of the Divine Thought through the corresponding action of our own Reason; for Reason, Divine or Human, however differing in degree, is the same in quality. In the constitution and government of the Material Universe Human Reason recognizes the operations of the Divine Reason, and bases thereon its sure and legitimate scientific induction of purpose and possibility. Nothing is made in vain. All creations are harmonious with all other creations, and a Unity of Thought runs through the whole.

9. In the nature of things it must be equally so in the domain of the Divine Government of Humanity. It is Moral and Rational. Each procedure harmonizes with all other procedures and with all existing conditions, and is infinitely efficient to produce intended results. Having sure knowledge of God, we can in this governmental domain also, confidently affirm that the only conceivable movement of God's procedure will be one not only consistent with His attributes morally, but will be rationally consistent with His purpose. As its object and material is Humanity, it will harmonize with human Free-will, and with the limitations of human knowledge and Reason; and with the existence of those affections and passions, which are inseparable from Humanity perpetuated by His own law. It will

foresee and provide for all emergencies, continually justify itself so as establish the human confidence and co-operation of its instruments, and, at the same time, develop them to highest character. All this and more we may confidently affirm, as an indubitable sequence of those "Eternal principles of Divine Being and Government," contained in the right conception of God.

10. Our quest is not speculative, but historical. We seek to discover and identify not a *possibility* but a *fact*, the results of which are acknowledged and conspicuous, and the witness to which is world-wide. We seek to discover and identify by its own unmistakable traits, a Divine Movement, which must by these traits be peculiarly distinct, and by Divine purpose discoverable. Hitherto, since the Christian Era, the Divine origin of the Right conception of God, by Supernatural Revelation, and the instrumentality of the Hebrew Nation and Literature in preserving it, and restoring it to the world, have not been questioned among those by whom that conception was received. The fact of such instrumentality was evidential. It solved a great mystery. It prevailed potently to conviction—so potently indeed, that it is difficult to conceive of conviction being possible without it. The link of instrumentality and channel is essential to the completeness and strength of the chain of evidence. If the story of Hebrew Literature is not historical, then some other instrumentality has been used, and that instrumentality is necessarily discoverable. If, supposably, the Hebrew history and literature were discredited, that would not disprove the Supernatural Revelation and preservation of the true knowledge of God. The theory of the purely

human development or discovery of such knowledge has been already proved impossible. The fact of a Divine Agency remains. The whole field of human history is opened for research; and all its facts related to Religion and all theories connecting them with the Divine movement sought, must be brought to the bar of the Divine Character, Purpose and Material, and be judged by the measure in which they harmonize therewith.

11. To contend that human Reason and knowledge are insufficient for such judgment is virtually to challenge the wisdom of God; for, as the human mind is constituted, such judgment is inevitable. The Creator Himself has provided for it, requires it, and reckons with it. We constantly exercise it, in all intelligent religious thought, and without it rational religion would be impossible. Judging Man's work by the sequences of rationality, moral quality, purpose, and competent knowledge, established or supposable in any given case, there are certain things that it is inconceivable he should do; and certain other things which it is reasonably probable that he would do, because they are either inconsistent or consistent with the conditions, and with the laws of human thought. We can identify a record or an achievement as Human, and as proceeding from Humanity's best or worst types, because we have standards of human quality and possibility, and their reliability is beyond question, even though the quality may vary.

12. But there are no variations in the Divine Quality. Divine Reason, Righteousness, Power and Love are always perfect. We, knowing this Divine Quality, even

more thoroughly than we know variable human quality, can perceive clearly its necessary sequences. We can therefore form standards of the conceivability of alleged or supposed Divine Procedure; and from our just conceptions of God as we know Him, we can affirm what He could consistently, and would probably do in a certain given clearly apprehended case. The legitimacy of such a method of reasoning is unquestionable. The reliability of the judgment thus formed would depend upon the soundness of the reasoning employed; and therefore as a preliminary to their use, the soundness of these judgments needs to be made a matter of special enquiry. Once they are validated, their need and their serviceability as "Identifying Postulates" is self-evident.

CHAPTER IX.

SOUNDNESS OF THE IDENTIFYING POSTULATES GIVEN AT CLOSE OF CHAPTER VI.

HISTORICAL Realities, with which said postulates must harmonize—Postulates independent deductions from fundamental conception of God, His purpose and Material—Argument on each postulate, showing its logical necessity as a legitimate deduction.

1. IN considering the facts and arguments adduced in vindication of the postulates referred to, it is to be remembered that they relate to indisputable historical realities, whose existence is conceded, but whose explanation is sought. The said realities are: (a) the rise at a certain time, and out of the midst of surrounding Polytheism, of a people of Monotheistic Faith in spiritual worship, having an exalted conception of the Unity, Spirituality, Eternity, Justice, Wisdom, Power and Love of God as Creator of the Universe, from whom they professed to have supernatural Revelation and protection; (b) the persistence of this nation and faith for twenty centuries, in the face of the destructive hostility of surrounding nations who continued Polytheistic; (c) the final restoration of Monotheism to the world by this same nation, through the Christian propaganda. There is no question about the facts. The only question is how they are to be explained—whether they can be regarded as a purely natural human develop-

ment, or must be considered as due to Divine Supernatural Initiative and Control.

The postulates themselves are entirely independent deductions from the "Right Conception of God," and the knowledge of His purpose; the principles of human nature, and peculiarity of existing circumstance, as things by which the Divine action would be influenced, or the human development be made conceivable. The legitimacy of formulating these postulates as a mode of reasoning having been established, it remains only to examine their reliability, as aids in distinguishing between what is conceivably Divine and Supernatural, or possibly human and natural, in the series of events above referred to.

(2) The first postulate: That the Divine Corrective Movement for the preservation of the Primeval Revelation—as involved by the Divine Consistency—was not universal among the polytheistic nations, is based on the fact that they remained Polytheistic and idolatrous, until they perished, or within the period of modern history were illumined by the Christian propaganda. As either a failure in the Divine plan, or the use of Polytheism to purify Polytheism, is unthinkable, those nations are ruled out in the mass, and we are limited to the conclusion that some particular section of Humanity locally individualized was the instrument. In view of the historical facts cited above, we have no alternative.

The second postulate: That the instrument of the Divine purpose was national, is based on its necessary continuity, possible efficiency, and necessary evidence for subsequent identification. In no other way than by

a national life, literature, and historical record, can the movement which was the Divine instrument be conceived as taking place, and having final force and motive to re-illumine the world. That its religious beliefs and institutions—its whole character and history—would, by the movement of which it was the instrument and channel, be made to differ from all surrounding nationalities, is self-evident. That difference would be partially the purpose of the movement, and necessary evidence of its reality; and as finding expression in its literature, would become the means of its identification, and the measure of its evidential quality. For these reasons, the use of a national instrument would not only be entirely consistent with Divine Wisdom, but may with all confidence be affirmed to have been the actual method employed—especially so, as there is not in all Polytheistic history any record of individual, family or tribal agencies endeavoring or succeeding to the end in view.

(4) The third postulate: That such a nation, in view of its unique relation to Humanity, as the depository of the truth to be restored to the world, and the instrument of the Divine purpose to that end, would be conspicuously placed, and have such relations with other nations, that in the course of its history it would touch the life of the whole world, and be indestructible till its work should be done, is based on the necessarily evidential character of its national records, the educational purpose of its literature, and the desirability, if not necessity, that such records and literature should be validated by contemporaneous external testimony. This connection with the external world—so

necessary for contrast, culture, and discipline—for the preparation of a people who were to be prepared for the greatest endeavor and achievement the world ever knew, is not only something that may well be conceived as part of the Divine Plan, but also something that it is incredible should be left out of it. The Literature of such a nation, containing, as it certainly would, the Truth it was to restore, and the story of its revelation and preservation, would naturally and necessarily be the chief means by which the illumination of the world and its conversion to pure Monotheism was to be effected. Such being the case, that it should have early diffusion as a preparation for the final propaganda; and that ultimately, as the movement progressed and succeeded, it should become the most generally known, the most carefully examined, and the most morally influential of all national literatures, are associated sequences, the legitimacy of which is manifest. National instrumentality involves them. National isolation would exclude their possibility.

(5) The fourth postulate: That in such a nation, the revelation and conviction of Monotheism must have been supernatural, *and understood as such by the people*, is based upon the existing religious condition of the world at the time the Divine Corrective Movement began; upon the purpose of that movement; and upon the quality of the people among whom the movement was made. It has been already shown, in the Introduction, that the use of the Supernatural in the Moral government of God is, when the Crisis demands it—*i.e.*, when the natural forces are insufficient—entirely rational and to be expected. Such must have been the precise state

of the case, when Monotheism as the faith of a whole people arose out of the midst of surrounding Polytheism. There was nothing in the circumstances favorable to its gradual development as a product of pure reason; but on the contrary everything against it. The purely human possibility of reaching such conclusions has never yet been shown. The whole analogy of history contradicts it; and any satisfactory explanation of the marvel of the appearance of such conclusions in one nation only—while all surrounding humanity scoffed or protested—other than supernatural revelation and demonstration, is utterly wanting. It has been further shown, too, in the discussion of the "Radical Theory of Higher Criticism" that the hypothesis that the discovery of the true quality of Divine Being resulted solely from earnest yet possibly fruitless human research, while God remained silent and indifferent, is incredible. The argument for the insufficiency of merely human pretensions of such discovery, and persuasions to accept it, is validated by history and consciousness. The associated statements of the postulate, that such supernatural revelation and demonstration must have been *understood and received as such*, is established by the consideration that otherwise they would have been useless; that in the very nature of things they were necessarily self-revealing as to origin and purpose. That a record of their prevalence and content would appear in the national history was inevitable. The evidential and educational value of that history and literature as a Divine instrument, demanded it. Its existence as an essential identifying trait is therefore to be expected and sought for.

6. The reasons for the fifth postulate: The necessarily conspicuous, recognizable character of the nation used as a Divine instrument, are so fully given in connection with its statement in Chapter VI., that little more need be added. The fact that from such nation—and from that source only—the truth could come is implied in its use; and the further already emphasized fact, that its literature and history were the means of illumination, are in themselves conclusive. The illumination, restoring Monotheistic Faith to the world, took place within historic time. In source, and method, it is really more widely known than any other event in history. The term “discovery” is applicable only as the matter is viewed from the standpoint of Divine Purpose. Actually, there is no doubt, nor ever has been, as to the people by whom Monotheistic Religion was re-established. The only questions are, whether they received their faith by a Divine Revelation; and in giving it to the world, acted in the capacity of a Divinely Chosen and Supernaturally Endowed Instrument; or whether both Faith and Propaganda were a purely natural human development. The latter hypothesis we have shown to be utterly inconsistent with the established principles of Divine Being and Government, and thus destructive of those fundamental right conceptions of God, which are the only possible basis of religious obligation. The former alternate hypothesis, both by the fact that it is the only alternative, and is also entirely consistent with these same principles, stands approved as affording a national and thereby possible solution of the problem of the Divine procedure; while the indisputable fact that the Hebrew Nation was the

possessor, champion, and preserver of Monotheism during the Polytheistic centuries, and its restorer to the world at the Christian Era, is "*prima facie*" evidence of the correctness of its claim to Supernatural Illumination and Agency. It only remains to show that, in all the points covered by the postulates, all those features which were shown by pure reason to be necessary traits of the Divine Movement, and necessary results therefrom, have actually been characteristics of Hebrew Nationality, Faith, Place, and Influence in the World.

CHAPTER X.

AGREEMENT OF HISTORY WITH POSTULATES.

FIFTH POSTULATE. Unparalleled world-wide influence of Hebrew race, Faith and Literature, through Judaism, Mohammedanism and Christianity in restoring Monotheistic Religion to Humanity—Significance of fact.

SECOND POSTULATE—Rise of Hebrew Nation as a New Monotheistic People: Credibility of Testimony; Historicity of Patriarchs, Rationality of Supernatural agencies to create their Faith and Institutions.

THIRD POSTULATE—Hebrew Territory in World Centre; resulting connections with the world's great Empires; extension thereby of the National influence and celebrity—Miracle of its preservation.

FOURTH POSTULATE—Fulness with which the National records declare what the postulate demands: Continuity and strength of the conviction of Divine intervention, care and judgment; Passionate intensity of this conviction in times of National disaster: Consistency of record with supernatural realities; concluding reflections on the completeness of the correspondence demanded—Solution of Problem of Chap. VI., 8-9.

1. In proceeding with an enquiry like this, it will be prudent to take the line of least resistance—to pass from things known and indubitable to things unknown, yet indicated as sequential possibilities or certainties. That will be, by discussing first the correspondence of the historical facts with the requirements of the Fifth Postulate, as the sequences there predicated must be not only existent, but necessarily conspicuous; to wit, the historical celebrity of a certain nation in preserving and

restoring Monotheism, and the world-wide diffusion of its literature used for that purpose.

2. There never has been, and never can be, any question that the Hebrew nation and literature are the only ones meeting the demands of the Postulate; nor any doubt that they do meet them with marvellous completeness. The fact that the later Christian propaganda has not been nationally Hebrew, does not constitute any objection. The first promulgators of Monotheism among the Polytheistic peoples of Asia and Europe, were the Jews of the successive captivities and dispersions, and the Jewish Christians of the Apostolic Age. The Founder of Christianity, Himself a Jew, based His claim to the Messiahship, and also the content and authority of His doctrine, upon the Hebrew Scriptures. But the Message of Christianity was not to the Hebrew Nation only, but through that nation to the world. It was the Primeval Revelation, expanded and completed, and thus adapted, as a World-Religion, to all races and conditions for all time.

3. In estimating the diffusion of Hebrew tradition, and the influence of Hebrew Monotheism upon Humanity as a whole, we have to include not only the more familiar results of its development into the later Christian propaganda, but its earlier leavening influence upon Grecian and Roman philosophy, and its still wider range through Mohammedanism. For centuries before the Christian Era, the Jew was numerous settled in all the great commercial centres of Europe and Asia. Everywhere he could, he built his synagogue, and lived and taught his religion ably and boldly. There were proselytes, and beyond their circle, a wider circle of

unconfessed belief. Mohammedanism, both racially and religiously, was an offshoot from the Hebrew root. Its basal doctrine—the Unity, Eternity, Spirituality and Moral Perfection of the creating and governing Godhead, was born of Hebrew Monotheism; and mingled with its own alleged special revelation, it published the great names and facts of Hebrew History to the Millions of the remote East. The fact that Christianity by its twenty centuries of preaching and teaching, extended itself over the whole area of modern civilization; became at the same time the moulding force of its institutions; ever used the older and later Hebrew Literature as its instruments and authority; occupied the thought, formed the character, promoted the culture, shaped the Legislation, and influenced the Morals of Humanity, incomparably more potently than all other literatures; is too well known to need more than this brief mention.

4. Gathering into one condensed view all this widespread, varied, long-continued influence of Hebrew Faith, Life, and Literature, we have a picture unparalleled in all History—a fact so colossal, so significant, as not only to challenge our wondering regard, but also to suggest, if not demand, a cause as unique and marvellous as the fact itself. There is nothing to compare with it, save the influence of the Christ with which it is inseparably associated, and of which it has been the manifestly prepared instrument. So much so indeed is this the fact, that by no process of reasoning, save that which is purblind, prejudiced, warped, and wilfully dishonest, can the Divine quality and instrumentality accorded to the one be denied to the other.

Such a result of the enquiry is what the postulate required. Having found it, we have found a sure clue, so sure in its remarkable correspondence in points essentially vital, as to be almost a proof; and certainly demanding that our search be continued along this National line, with regard to the demands of the other postulates, correspondence with which is equally imperative.

5. In considering the degree of conformity of the Hebrew history with the requirements of the other postulates, we may begin with the second. The first, which rules out the Polytheistic nations found at the beginning of the Historic Period, because they remained or perished Polytheistic, is self-evident, and need not be considered.

The second Postulate affirms that the Divine instrument for the preservation and restoration of the Primeval Revelation must in the nature of things have been national; and that the nation selected or formed would necessarily differ in its religious beliefs and institutions, and in its whole character and history, from all surrounding peoples, left without special revelation or control. For the argument vindicating the postulate see Chapter IX., 3. To meet these demands of the postulate, we have sufficient evidence—aside altogether from its own records—of the rise of the Hebrew people as a new and distinct nation about 1500 B. C. Of their earlier origin, the Biblical narrative of Abraham and his immediate descendants, of Moses and the exodus, of Joshua and the Conquest of Canaan, gives a clear and connected history; and giving to this Hebrew history *merely the same value as we give similar national lit-*

erature of the same period, the historic reality of the persons, and of the general course of events, does not admit of reasonable doubt. The contemporaneous references found by recent Archaeological research, though but few, are all confirmatory. The topography of the country corresponds. The state of Society and culture revealed is harmonious both with the facts and with their transmission by record. In short there is absolutely nothing in the whole Story of the Secession, for religious reasons, of a wealthy and powerful Babylonian Prince, and his emigration with his followers to an adjacent country to found an independent community—absolutely nothing, but what is easily probable and has been often paralleled in secular history of later times. The contention of the Radical School of Higher Criticism, that Abraham and the Patriarchs are mere myths, or that the whole of this earlier part of Hebrew history is a fabrication of later times—pure fiction based upon national pride, religious zeal, and mystical dreaming—is a pure assumption, made in the interest of the natural development theory; and in direct contradiction to the evident fact that the whole intervening history is based upon the story of Abraham, Isaac and Jacob, and unintelligible without it. All through the varied, broken story of the National life, the Abrahamic tradition appears and reappears. It is the explanation of the National name, of the Tribal organization, and of the peculiar titles under which the Deity is worshipped. From it the Mosaic period and all its institutions derive their consistency. It is involved in the appeals of the prophets and the songs of the Psalmists, and in short, is so interwoven with the whole fabric of the history,

that the idea of an exilic or post-exilic origin is the climax of absurdity.

We have thus found, for so far, what is sought: *i.e.*, a credible account of the rise of the new nation, originating in a supernatural movement for the establishment of Monotheistic Religion; and by that Religion made to differ by marked characteristics from the surrounding Polytheistic Idolatries. The supernatural element in this early history, so far from being a difficulty, is, rightly considered, a striking consistency. The fact of the rise and persistency of this new Monotheistic Nation demands a supernatural cause. Nothing in the ordinary, or even extraordinary, play and possibility of merely human forces can explain it. The crisis of human affairs, and the very nature of the Divine Purpose, would call for supernatural manifestations. They were therefore rational and to be expected.

6. The third Postulate affirms that the nation selected as a Divine instrument receiving its illumination not for itself alone, but for the Human Race, would necessarily be conspicuously placed, and have such relations with other nations, that in the course of its history, as it accomplished its mission, it would touch the life of the whole world, and be indestructible till its work would be done. The argument for the soundness of the postulate has been already given, Chap. IX., 4.

Here again the correspondence of the facts is remarkable as it is complete. The territory of the Hebrew nation, though small, occupied a commanding position. It was almost central to the great adjacent civilizations of Assyria, Babylon, Egypt, Ethiopia, Macedon, Persia and Rome. Not only did the nation have its own conflicts with these powers, but its territory became their

battlefield, in their struggles for world-supremacy. By captivity or commerce, its people became widely diffused among them. Its territory, moreover, covered the great routes of commerce and conquest; so that over its plains and through its passes, was the natural path of travellers, pilgrims, merchant caravans, and marching armies. During the reigns of David and Solomon, it had, in conjunction with the Maritime States of Phœnicia, commerce with the remotest known countries. In the later Macedonian and Roman periods, its connection with those great empires, however finally disastrous, gave it a world-wide celebrity and citizenship. Its indestructibility as a distinct people, conserving its ancient faith and institutions, is the miracle of history.

7. The fourth postulate affirms that in the nation used as a Divine instrument, the revelation and conviction of Monotheism must have been by Supernatural Forces, and that these Forces must have *been manifest as such*; since in the nature of the case, their effectiveness would depend upon a clear conviction of their nature, source, and purpose. For the argument establishing the soundness of this postulate, see Chap. IX., 5.

It is a matter of common knowledge that the Hebrew history records all that the postulate demands. The establishment or rather the confirmation of subsisting Monotheistic Faith by Divine Revelation to Abraham and his immediate descendants, to Moses, Joshua, the Judges and the Prophets, and its supernatural reinforcement to later generations in times of lapse through the corruption of surrounding idolatries, is declared in the record with a fulness and simplicity that is evi-

dence of a popular conviction not only of the reality, but of the purpose of this illumination and discipline. The record of all this, in various forms of the national literature, shows that the conviction of a peculiar relation to Jehovah, and of prosperity or disaster, by His blessing or judgment, according to the measure of obedience, pervaded the faithful element of the people. It was the National Faith. Priesthood, Festivals, Temples and Prophets, constantly emphasized it. Princes and courtiers might and did lapse, and corrupt a portion of the people for a time. But sooner or later by Revelation or Judgment the original Faith was restored, the worship purified, and the Primeval Truth preserved to the end; and in the last stages of the National history came to be held with a devotion unfaltering, passionate, and heroic unto any form of suffering or death. Given the reality of supernatural culture of Faith in the Hebrew nation, and the record as we have it must follow. Given the record as we have it, and the reality of the Supernatural cause is the certain and only rational sequence.

6. The last link in the chain of correspondence with the identifying postulates has now been examined. The chain is found to be complete without flaw or discrepancy. So far therefore as Reason exercised in the associated fields of Science, History and Philosophy can determine anything, the supernatural instrumentality of the Hebrew Nation in preserving and restoring the Primeval Revelation in expanded and completed form, has been established. Nothing in human belief with regard to the great movements of past history, stands on evidence comparably as sufficient. The pregnant question of Chap. VI., 8 and 9, has been answered.

CHAPTER XI.

REVIEW OF OBJECTIONS TO CERTAIN POINTS OF ARGUMENT.

SIGNIFICANCE of Historical agreement with Postulates—Independence of the latter of any special History—Conceptions of God and Humanity in Fundamental Theses bound up with possibility of rational Faith and religious obligation—Such conceptions impossible by unaided reason—Possibility contradicted by history—Rationality of Hebrew illumination side by side with existing Polytheisms—Their illumination past, and re-illumination postponed—Hebrew illumination a means of restoration—Apostasy only an episode, and possibly a condition of future permanent establishment of Truth.

1. THE establishment by the foregoing argument of the Divinely ordered, illumined, and directed instrumentality of the Hebrew Race in the preservation of the true knowledge of God and its restoration to the World, has opened the way for the discussion of one of the remaining topics coming within the scope of this Essay, to wit: "The proper function, quality, and religious value of the Old Testament Scriptures." But before proceeding with that discussion, some attention is due to certain objections which may be raised against the validity of the conclusions reached in the last chapter, as to the significance of the perfect agreement of the facts of Hebrew History with the identifying postulates; that is, that the contents of the history being already known, the postulates have been founded upon them, and their agreement is therefore provided for and inevitable, and can prove nothing. This objection has

been anticipated and dealt with in the closing paragraphs of Chapter IX, where their entire independence of any history whatever is vindicated. The point to be determined was, whether the alleged supernatural events not only of Hebrew History, but of any history, might rationally be attributed to God, as we know Him, acting upon the world as it then was, for the purpose of preserving and ultimately restoring Revealed Truth. The rationality of any alleged supernatural manifestation could be determined only by its harmony with the Divine Attributes and Purpose, as declared in the fundamental "Right Conception of God." Therefore, *upon that conception alone* the postulates were based. *They would have to be precisely the same if there never had been a Hebrew Race.* The marvellous result of the historical enquiry instituted is: (1) That the events of Idolatrous Polytheistic History, being for self-evident reasons necessarily ruled out, there are no supernatural events but those of Hebrew History left to consider; (2) That the said Hebrew events are found to be entirely consistent; (3) That no postulates of Divine purpose and procedure can rationally be formed, *with which the supernaturalism of Hebrew History can be shown to be inconsistent*, or those of any other nation consistent. Such results give to the agreement shown the full significance claimed—the reality of a Divine movement. The only alternative is the absurd and blasphemous conclusion referred to in Chap. VIII., 6.

2. Another objection which may occur to some minds is, that the "Right Conceptions" of God, Man and the Universe, or Creative Work, adopted as the fundamental basis of the argument, are, after all, but human

judgments, and may contain serious error sufficient to vitiate certain conclusions. In reply it will be sufficient to point out:

(1) That the inadequacy of every human conception of the Divine perfections, necessarily admitted, does not permit the omission of any quality which the "Right Conception" referred to declares. The reality of infinite wisdom, love and power surpasses human possibilities of thought and expression. The inexpressible residuum can but broaden the foundation of the logical sequences deduced. Any conception inferior or conflicting, destroys the possibility of rational faith, and turns all discussion of Revelation into foolishness. Chap. VII., 7. Moreover, the position of this Essay is that this "Right Conception of God" though sustained by Reason did not originate therein, but is necessarily a subject of Divine Supernatural Revelation (See Chap. VII., 8, 9, 10.).

(2) The only alternative to the "Right Conception of Man," to wit: That he was created a perfect being of his kind—underived from any previous creation—endowed with full-orbed mental and moral faculty—a religious being made to live a religious life—is the Darwinian Theory of his evolution from the Anthropoid Ape, through countless millenniums of bestiality and savagery. In the full refutation of that discredited and moribund theory, given in Chap. II., it is shown that such an "evolved" creature would not be a creature of Divine Purpose at all, but only a product of accidental circumstance. Such an alternative is openly at war with Reason and Religion—too grotesquely absurd to be for a moment sanely tenable.

3. Another objection is: That Humanity, created with perfect intellectual and moral endowment, might have reasoned out the "Right Conception of God" and therefrom deduced the idea of His creative work, without Revelation. All History emphatically contradicts that supposition. The natural tendencies of unaided human thought are shown by all Heathen Mythologies to be towards Polytheism—towards the deification of the Planetary Bodies and Natural Forces. Even if it were possible, such human conclusions could be reached only by the few, and that after Ages of darkness; and never could, as merely Human conclusions, have any unity or authority. All Religions have been based upon traditions of Supernatural Revelation; and Religion is the earliest and most universal fact of tradition and history. See Chaps. III. and IV.

If it be objected that the creation and illumination of Hebrew Nationality as a preservative and restorative agency, while all the existing Polytheistic Nations were left uncorrected, seems irrational, the following considerations effectively meet the objection.

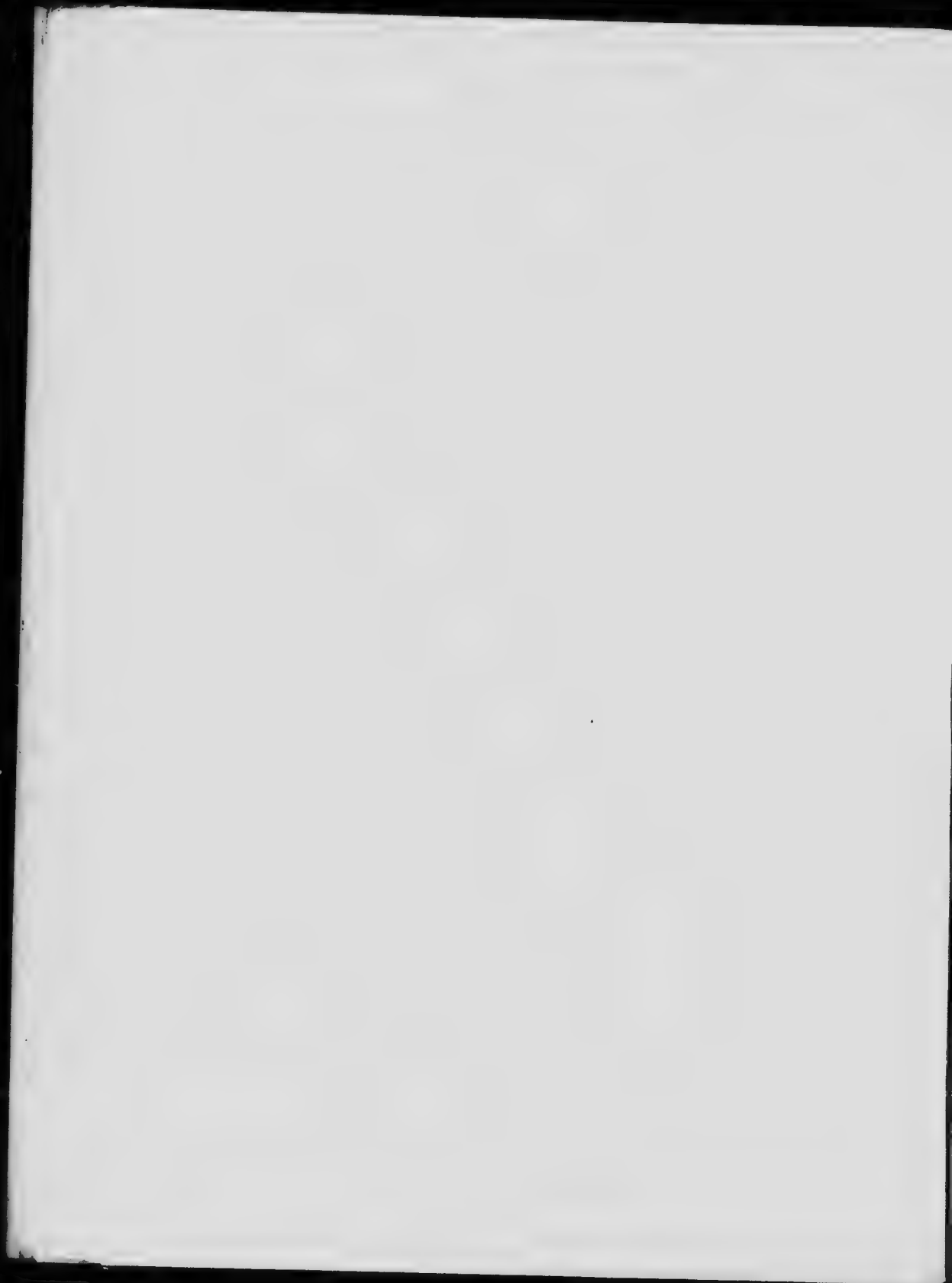
(1) That a new Nation actually did arise, which was Monotheistic from its birth, which it could be only by supernatural illumination, has been established beyond question. That the existing Nations continued Polytheistic and idolatrous is equally indisputable. These are events of Divine Moral Government, and as such, are unimpeachable, however incapable we may be of comprehending their philosophy. On the very surface, however, certain points are very clear, and these may fittingly find brief mention here, leaving the full discussion to a future Chapter. (See Chap. XX.)

(2) The absence of a corrective movement in the later history of these Nations does not justify the assumption that there never was or would be one. The argument of this Essay is that all nations had the benefit of Primeval Revelation. Their lapse into idolatrous Polytheism, necessarily slow, and not without protest from believing minorities, is not chargeable to Divine neglect. The testimony of the Ages is, that Men and Nations may become so wedded to their idols that Heaven calls in vain. Having lapsed beyond recall, so that the truth, already obscured, will certainly perish if left in their keeping, the creation of a new depositary under special safeguarding discipline, so far from being irrational, is to be expected.

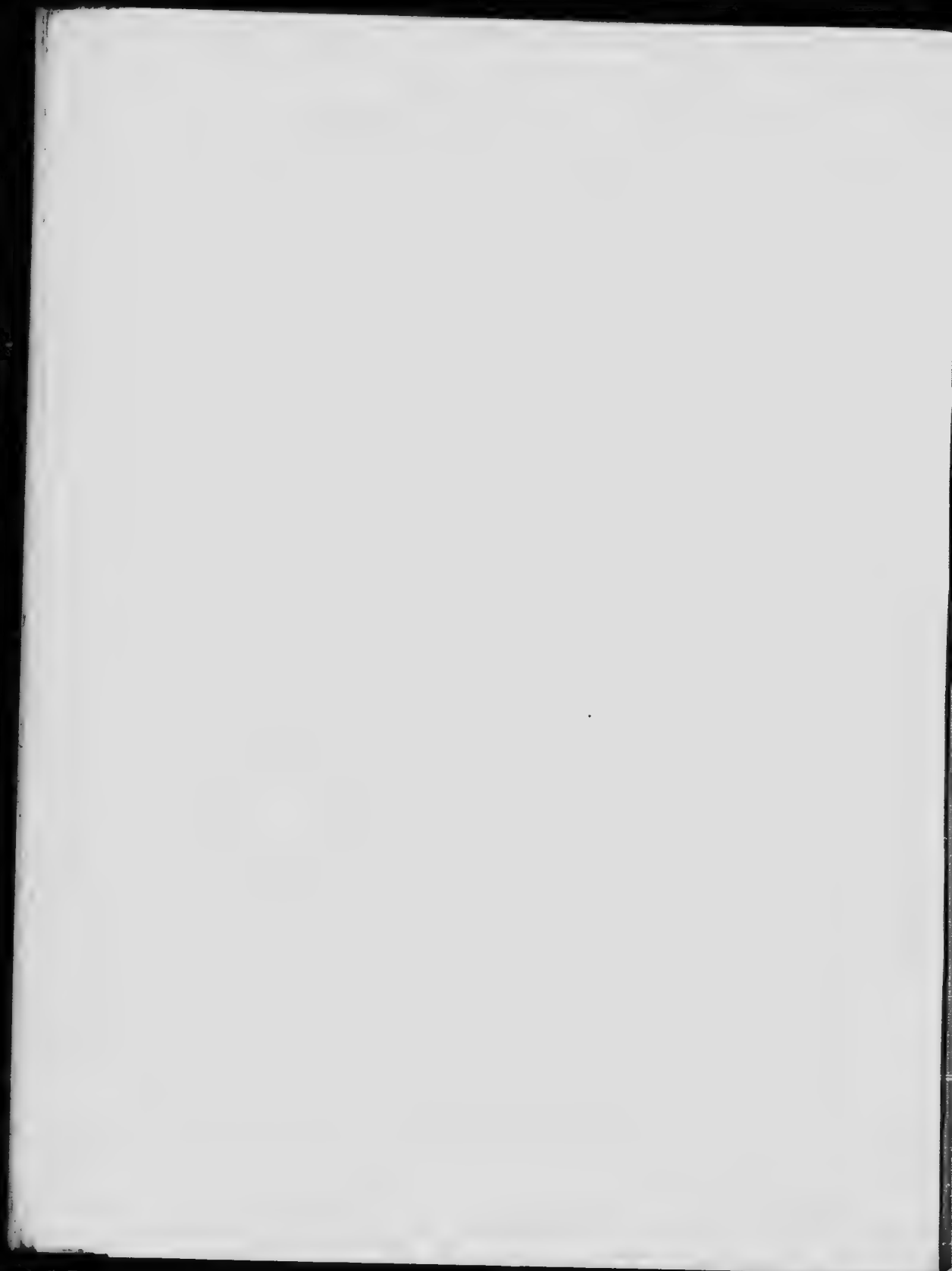
(3) The peculiar discipline and culture to which the Hebrew Nation was subjected, was not only impossible as a world-wide movement, but also, even if possible, utterly inexpedient. The limitations it imposed upon secular development would have prevented the great co-ordinate *civil* movement by which the final restoration through the *religious* movement in Israel was made possible.

(4) Under the undisturbed operation of Natural Law, and with the unrestrained exercise of Man's Sovereign Free Will, apostasy from the originally revealed truth could not be prevented. With the constitution, moral and mental, given to humanity, it would be but slowly developed, and always resisted by a faithful minority, until they were overwhelmed (Chap. V.). In the meanwhile the corruption of Primeval Revelation could not defeat one of its great purposes—the *creation of Religion*—the exercise of Man's Moral Faculty, the

awakening of his Conscience, the stimulation of his Intellect, and the establishment in human intercourse of those moral convictions, standards, and restraints by which Society is made safe, and Civilization possible. Heathenism lost the truth, but it retained the religious life which the truth had created, and thus remained capable of great personal virtue and national achievement; both of which, under Divine control, were used in preparing the way for the future restoration. In the immeasurable time-spaces over which Human history extends, and is yet to extend, the Ages of Apostasy are but a brief episode. That history began with Monotheism, and returns to it, never to wander again. What seems more than probable is that the temporary toleration of Apostacy, that it might leave experience and record of its falsity and folly, was a necessary condition of ultimate and abiding establishment in the Truth. What is true of the individual may be safely affirmed of the mass.



PART III.
THE LITERATURE



CHAPTER XII.

ORIGIN OF OLD TESTAMENT RECORD.

NATIONAL Literature inevitable, and necessarily consistent—Its absence would be phenomenal—Such Literature an intended factor in the Divine movement—Its genuineness indisputable—Witness to its genuineness and purity included in Mission of Hebrew race, and explains its indestructibility—Hebrew Old Testament Scriptures are simply the civil and sacred Literature produced, and intended to be produced, by Divine movement in Hebrew nation—Primary source the Hebrew people—Original source, Divine purpose and power working themselves out in the illumined and controlled national life—A history and picture of National life under the culture and control of supernatural forces.

1. It is impossible to intelligently consider such a movement as the Divine Movement in the Hebrew nation, without perceiving that it must have produced a national literature bearing the impress of the necessarily resulting convictions and character of the people; and containing some account of their origin, growth, institutions, and vicissitudes. From the surrounding contemporaneous peoples, more or less full accounts of their religious and political institutions have come down. As we know by recent Archæological research, the Age was one of considerable intellectual development and literary culture. The Hebrews were an intellectual people. The events of their history were such as to require and stimulate expression and record. In their case, the absence of History and Literature would be phenomenal.

2. Moreover, as pointed out in the discussion of the "Identifying Postulates," the national literature would be a necessary and potent factor in accomplishing the purpose of their national selection, as the agency by which the primevally revealed Truth was to be preserved and restored. We know also, that in the great religious work done by the Hebrew Race in the world, their sacred literature was the effective instrumentality. *Therefore equally with that work itself*, we must regard the literature which made it possible, as being included in the Divine purpose—a *natural and inevitable sequence foreseen and intended*.

From the very nature of the movement out of which it grew, we are constrained to believe that its preservation would be an object of Providential care. With its existence therefore there is no problem. We have it from the hands of the Hebrew people in the order of things to be expected.

3. Of the genuineness of the Old Testament Scriptures *as the National Hebrew Literature*, there can be no question. We have not the full record; but what has been lost were but duplicate records of what has been elsewhere written; and since they are appealed to for witness, were undoubtedly confirmatory of what we possess. It is noteworthy also, that no other Ancient Literature has come down to us so full or so well attested, or so capable of being validated. We have it directly from the ancestors of the existing Hebrew Race, by whom it has been guarded as sacred and precious; and who are witnesses the world over to its genuineness and purity.

4. The National continuity of the Hebrew Race, in spite of their Age-long and world-wide calamities and

persecutions; their passionate devotion to their Scriptures and institutions; and their heroic martyrdoms in their defence, are among the most marvellous events of history. Seeing that by this national continuity they became the natural custodians of their Scriptures, and both witnesses and evidences of their genuineness, their services in that regard may reasonably be considered as part of their national work, according to Divine purpose; and sufficient to explain—what is otherwise inexplicable—their indestructibility under the continued assaults of the world's violence and greed.

5. The origin of the Old Testament Scriptures thus appears to be simply this: They are the National Literature, sacred and civil, *produced and intended to be produced* by the Divine Movement in the Hebrew nation. They are thus *both a part and an evidence of that movement*, growing with its progress and reflecting all its phases. As they come to us, their immediate source is the Hebrew people; *but their original source* is the Divine purpose and power working themselves out in that people's national life; creating by "Supernatural Revelations" and demonstrations, the popular faith; establishing legal codes, and institutions of worship; interposing by judgments and deliverances, to punish or save; illumining chosen devout souls, as to the Divine character and purpose, and giving them messages of warning, counsel and comfort; so revealing the Divine qualities of righteousness, power, wisdom, mercy and goodness, that Poet souls break forth into songs of praise and thanksgiving; Prophets discern the far-reaching purposes of Divine Government; and Sages discourse of the Majesty of Jehovah's Law and the perfection of His works. Thus the national mind

was impressed with the conviction of unique relation to God, and special purpose in their national life. Consequently, the procedure of public affairs became a profound interest, the history of the past sacred, and the record of the passing present a solemn duty.

6. In this atmosphere, vibrating with supernatural light and echoing with supernatural voices, these writings, constituting the originals of the Books of the Old Testament, were produced; carrying the story through fifteen centuries, but bound together by one great all-pervading, ever-recurrent doctrine and testimony: the Unity, Eternity, Spiritual Personality, and Infinite Moral Perfection, Wisdom and Power of the one Living and True God—Jehovah the God of Israel—Creator and Sustainer of the Universe; the supreme obligation of obedience to the Law given through Moses; the unceasing exercise of Divine Power in the illumination, control, and preservation of Israel, by whom finally all the nations of the Earth would be blessed.

7. As the history of Revelation and Government sweeps through all the currents of national action in things secular and sacred, private and public, giving the glory and the shame as they occur and where they belong, we have not only a realistic picture of national life, *but also of national life under the culture and control of Supernatural forces.* The Hebrew national Literature—the Old Testament Scriptures—are the destined product of that unparalleled combination. In the last development of the great movement the world possesses them through human channels, and by apparently natural sequences. *But before all, was the Divine purpose, and through all pervaded the Divine Control.*

CHAPTER XIII.

PURPOSES OF THE RECORDS.

RECORDS both products and instruments of Divine movement—Regards in which the purpose was ultimate and world-wide—Regards in which the purpose was immediate and limited to Hebrew Nation—Necessity of the record for national purposes—Cases in which it must have been simultaneous with giving of Laws and rendering of judgments—Parties by whom it was made—Its quality—Motives and qualifications of the authors—Primarily intended for Hebrew nation alone—A Divine culture and control securing its quality and efficiency—Reasons for the historical framework of the Law.

1. IN discussing the purpose of the Hebrew records, they are to be viewed in their double quality. They were products of the Divine Movement in the nation. They were equally instruments of that movement in both its primary and ultimate purpose. Out of the revelation and government grew the conditions and events of the history. Out of the very necessities of the movement on the one hand, and from the conviction, character, and motives which it developed on the other, grew the record.

2. As containing the great fundamental truths of the original faith of Humanity relative to God and His Creative work; and also the story of the general corruption of that faith among the mass of mankind, and its preservation among the descendants of Shem and the seed of Abraham; the whole connected story of the origin, illumination, government, and preservation of the

Hebrew nation had an ultimate world-wide purpose. The content and manner of its Revelation; the instances of Divine Supernatural intervention; the growth of the original twelve tribes into great Kingdoms; their decline, captivity and dispersion; the general effect of the Divine Movement upon the public and private life of the people; the resultant development of their poetry and religious philosophy—each interpreting and confirming the other—were to become the preparation and basis for Christianity; presenting the latter as the culmination of that Divine redemptive movement; and supplying those views of God, Humanity, and the Universe of which Christianity was the rational sequence.

3. But as the record was made by successive generations, *its immediate purpose* was the preservation of revealed truth and law, and of historic fact, by the durability, accuracy, and authority of documents; with a view to education, government, and the right conduct of worship present and future. So far as Revelation and Law were concerned, the absolute necessity of such record is unquestionable; and so far as the remote and the nearer past history were concerned, record and instruction according to record were equally necessary, with a view to impressing upon the mind of succeeding generations the Covenant Relation in which the Race stood to Jehovah. Naturally, too, the marvellous exercise of Divine Power by which they had been brought out of bondage and established in Canaan; the instances of judgment upon the disobedient, and of deliverance when the afflicted and repentant people cried for help; the great achievements of the different leaders and judges, would be things to be held in everlasting

remembrance. The allotment of land to the tribes and families, with the precise statement of boundaries; and the detailed genealogy of families, as contained in the book of Joshua, are instances where record was required, and must have been made immediately following the decision.

4. Down the whole historic period the same necessities and influences would operate. Of the continued force of the Law and the Covenants and the continued exercise of Divine Judgment and Deliverance, each succeeding generation saw new examples. As the prophetic voices of counsel and prediction became louder, and the "Schools of the Prophets" more numerous and influential, the national annals, from the times of Samuel onward, show a fullness and particularity—an intimate acquaintance with the affairs of princes and people—which was possible only to a body of devout and cultured men, occupied in collecting data and making record, while personal remembrance was fresh. For graphic description, for consistency of parts, for wealth of information, there is nothing comparable in all history to the accounts of the times of Saul, David, Solomon, Ahab, Jehu, and the more important figures of the continued history down to the Babylonian captivity. They bear the unmistakable mark of the eye-witness and the actor, writing of things from personal knowledge, glad to recount all that shows the National glory, but failing never to make an equally full statement of the national shame.

5. Of the ultimate world-wide purpose which their record was to serve, there is no conception discoverable in the content, and no reason to assume it. The Reve-

lation and Law therein contained, though frequently referring to the surrounding nations, were not intended for them, nor to be communicated to them. Israel was Jehovah's "Peculiar People"; and no others were regarded as having any part in His Covenant. For Israel alone the Truth, Law, Institutions of Worship and Commemoration, were given. So far as the existing Dispensation and actual writers were concerned, the record was purely national. The facts and lessons it contained were for the instruction of coming generations of their Race. To make such records was a sacred duty. They were intended for warning and counsel, for inspiration and hope, for the preservation of national integrity, and the purification of religious life. For the duty of this record, the religious and patriotic instincts of the people were sufficient; for these instincts were a *Divine Culture and intended product*. Behind them was the Divine purpose for which the nation was established: *i.e.*, the preservation of the Truth, and of the nation as its channel and witness. To that end, a nation without a history and a literature, were such a thing possible, would have been powerless.

6. In the case of the Civil and Ceremonial Law, this national purpose of the record is self-evident. It was not a Revelation to universal humanity, nor recorded for its instruction. It was for Israel alone, and for the peculiar conditions of its national life until its mission was accomplished. But so complex, detailed, and voluminous a code, civil and religious, could be preserved and enforced *only by authoritative record*. Its enactment and record were necessarily simultaneous—either given in written form, or immediately recorded.

CHAPTER XIV.

THE PREHISTORIC AND PATRIARCHAL LITERATURE.

WHY contents of first eleven chapters of Genesis are included in and made a preface to the National Literature—Arguments to show that these contents were the distinctive faith of Abram and his family Ancestry back to Shem, and were on record as such—Reasons for the existence and careful preservation of patriarchal history down to time of Moses—Reasons why Book of Genesis was made an introduction to record of Revelation, Law, and historic events of the Exodus and the desert period—Its essential necessity as the key to intelligent faith, in the later times. Record not enough in itself to create and preserve religious faith and national spirit—Therefore we have it framed in the general history of the times in which it was given; emphasized and solemnized by the connected story of the judgments and deliverances which were proof of its Divine origin.

1. THE presence in the record of matter pertaining to the remote prehistoric period, bringing the story of creation and the succeeding great events of the history of the world and humanity under the government of God—(as contained in the first eleven chapters of Genesis)—down to their own times, has its sufficient explanation in the fact that the national Faith was rooted and grounded in the contents of that narrative.

The special revelation given to Abraham when he was called to the leadership of a new nation did not, as the record itself shows, come from an unknown God; but from the same God whom he and his fathers had always known and served. There was no revolution, but

merely a confirmation and illumination of his faith. The great fundamental Truths of the Primeval Revelation, however much liable to corruption, and actually corrupted among the lapsed multitudes had, as shown in Chapter V., a vitality which ensured their persistence for Millenniums among a loyal remnant. By virtue of that vitality they must have persisted in that remnant from Adam to Noah; and then, emphasized by the tragedy of the flood, and reinforced by further revelations, they still survived among the descendants of Shem, down to the times of Abraham; and the fact that the latter was devotedly loyal to them is the declared reason for his "Call."

2. The origin of the material universe in the conception and "Creative Fiat" of God *was necessarily an essential part of the Primeval Revelation*. That assertion is amply justified by the consideration that it was necessary to complete such a conception of Deity as would inspire reverence and trust—or, in other terms, because without it Revelation would fail to accomplish its purpose.

To a Rational Being such as Man the ideas of a God of Absolute Power, Wisdom and Goodness, and of the Creator of the Universe were inseparable. A Being who was not his Creator, and the Creator and Sustainer of the Universe in all its forms and forces, could evoke neither faith nor homage. For Humanity, constituted and situated as it was and is, *a Theology involves a Cosmogony*. It also involves a Theocracy and Polity—a Divine Government, Revelation, Law and Judgment. Deity must be the Creator, and be so revealed. But a mere Creator, standing apart from the

World and the mortal creatures with which He has peopled it, without any control, concern or sympathy, could not be an object of persistent religious faith. *Divine Being demands Divine action.* Thus we are forced to the conviction that the Primitive Beliefs which vitally persisted among the ancestry of Abraham included not only the Existence and Creative Work of Jehovah-Elohim, but also His Governmental rule, known by certain great representative acts of authority. An utter blank in human knowledge or belief, with regard to any events, or any Divine connection with events, transpiring between Creation and the times of Abraham, is incredible. Its impossibility is shown by the contents of all the Pagan Mythologies.

3. In an Age when, owing to the Pristine Vigor of Humanity, the head of each family lived to see his descendants of many generations; an Age, too, when the Art of Writing was practised widely for centuries before Abraham, it was impossible for great events, especially those on which distinctive faith and worship were founded, to be altogether forgotten. The belief that such events were left unrecorded demands the assumption of a phenomenal and inexplicable departure from prevailing custom. *For such assumption there is no warrant.* (Appen., Sec. IV.)

The great Babylonian Nation out of which Abraham came had voluminous records of the corrupted tradition, and there is absolutely no reason for doubting that the pure tradition, as held by Abraham and his associates, *was equally vital and as certainly on record.* For this opinion there are strong reasons. The story of Creation, which could be known only by supernatural

Revelation, and which was, with the Unity of the God-head therein involved, at the very core of their distinctive faith, would naturally be held peculiarly sacred and guarded with jealous care. The subsequent events down to Noah and Abraham supplied the connecting links by which that faith was confirmed and made intelligent; together with the Geographical and Ethnological notes, the whole formed a body of history and doctrine at once necessary and satisfying—satisfying, because testifying of Divine Government and righteousness; necessary because the chasm between past and present must be bridged, if belief was to be rational. The possession of such a record by Abraham, his associates and their descendants cannot be reasonably doubted.

4. As for the stories of the Patriarchal families in all the given details—apparently compiled from several sources—their inclusion in the record was in the order of natural sequence. The “Call” of Abraham, the promise given him, the covenant and its ceremonial sign, and the consequent unique relation thereby established were matters whose supreme interest and importance assured their communication to the families of Isaac and Jacob. That such communication had been carefully made appears in the subsequent narrative, particularly in the charge of Isaac to Jacob when he sent him to Padanaram, and in the renewal of the promise to the latter at Bethel (Gen. 28). This Promise and Covenant Relation gave a magnified importance to all the details of the patriarchal life, and accounts for the minuteness with which they are recorded down to the settlement in Egypt. During the centuries which their posterity spent there, as sojourners waiting for the fulfilment of the promise of deliver-

ance given to their forefathers (Gen. 15), when they should return to Canaan, where the bones of those forefathers slept, the interest of the suffering Hebrews in the whole Patriarchal history, the foundation of their hope, and in the antecedent pre-Abramic literature, the foundation of their faith, would ensure their multiplied record and preservation. In the latter part of the period, when a "King who knew not Joseph" arose and began to oppress the people, these records must have been inexpressibly precious.

6. With these records of his kindred Moses must have been conversant—thereby he was prepared for the message which came to him on the hills of Midian. So likewise it was this knowledge among the people of their origin and history—of the Abrahamic promise and covenant, with the existence of the hope founded thereon—that made his appeal successful when once he had satisfied their doubts as to the reality of his commission. "The God of Abraham, Isaac and Jacob"—the God of the Promise and the Covenant—was to them a familiar name. For His deliverance they had cried and waited. And the people "believed, and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped." Ex. 4: 31. When the enfranchised people were organized into a nation in the Desert, and the religious and civil institutions of their new life were founded and put on record, the ancient records of the pre-Abramic period as the basis of their religion; the Patriarchal history as the story of their racial origin; and the contents of the opening chapters of Exodus as the narrative of deliverance and national organization, *were the natural and*

indispensable introduction to the record of the revealed truths and laws of the Desert Period. As before emphasized, the record of the civil and religious institutions established in the desert *was necessarily a contemporaneous one*, made with a view to purity and authority, for the instruction according to Divine command of all succeeding generations of the national life.

7. But that these generations might know the origin of their race, the basis of its Monotheistic faith and the covenant relation of their Race to Jehovah, the contents of the Book of Genesis *were a necessary part of their instruction.* The people who came out of Egypt knew these contents, as did doubtless their children, for these laws and institutions presupposed such knowledge, and without it would be in many parts unintelligible. Their tribal organization was founded upon their descent from Jacob; their covenant relation came through Abraham; their religious beliefs were based upon the pre-Abramic faith held by their ancestry from the times of Shem. The coming generations of the future in Canaan would need this Genesis history equally with their ancestors. It was too important, too essential to intelligent faith and national spirit to be omitted from the records to be used for national instruction. No adequate conception of the far-seeing, Divinely illumined statesmanship of Moses *will permit the belief that he failed to make provision for its preservation.* By his authority—probably compiled under his supervision—it must have formed a part of the original record from the very beginning; and in all later compilations was given its well understood introductory place.

CHAPTER XV.

REALIZATION OF THE PRIMARY PURPOSE OF THE RECORD.

INEVITABLE sequence of the record, in view of reality of Divine movement—Peculiar characteristics of Human Life under nearer touch of God—Lines along which Divine purpose works—Influence of their Scriptures upon the life and character of the people in captivity, restoring faith and transforming character, and creating loyalty to law and doctrine, that were never to falter—Primary purpose thus achieved.

1. THE difficulties which some critical writers have found in the record have been due to their lack of *undisturbed conviction of the reality of the historical situation*, and their consequent failure to perceive that the record follows the line of natural inevitable sequence. But if we constantly bear in mind the already demonstrated reality of the Divine Movement in the Nation, and the consistency and certainty of a National Literature as the purposeful product of that movement, remembering that the creative causes of that Literature were the conditions which the movement established, the characters and convictions which it cultured, and the religious and patriotic impulses it must impel to action; the whole connected narrative as contained in the Old Testament will unfold itself before us, both in content and structure, as the *story of human life under the nearer touch of God*. It is shot through with gleams of supernatural light; it is thrilled with impulses of supernatural power; but it is still human

and left to express its consciousness of these higher forces in its own human way. Exposed to the play of passion within and the seductions of evil without; never delivered from its carnality, and never deprived of its sovereign individual freedom, it might receive or reject the Divine light and leading. As it did the one or the other, it produced side by side some of the basest and some of the noblest types of Humanity. Such is the Eternal Law of the Divine Government. But the Divine Purpose ever works through the pure service dictated by Reason and Conscience. Its line from generation to generation ran through the co-ordinated service of princes and peasants, prophets and priests, statesmen and soldiers, who feared God, loved truth and wrought righteousness. Among that great company whose succession never failed, however corrupt and degenerate the period, we are bound to class the men who wrote, compiled and guarded the national annals, and collected and preserved the sacred prophetic literature of their times. As the sequel shows, their labors were an essential and potent factor in the final accomplishment of the purpose of the Divine Movement.

2. During all the sorrowful years of the Captivity, while the remnant of Judah waited under judgment—Jerusalem and the Temple a ruined heap, their beloved land possessed by strangers—these carefully prepared and jealously-guarded records of law, history and prophecy, their consolation and ground of hope, were all that remained to them of a glorious past. The prophecies of return to Palestine, of National re-establishment there, and of a glorious future destiny, made

them indescribably precious, and gave to the whole history of their past a profound interest. Their loneliness and home-sickness as exiles and captives, dwelling apart from the social and religious life of their conquerors, were peculiarly favorable to the study of their own Scriptures; and as these were read and re-read before many an assembly and family circle, they retold the wonderful story of Divine Covenant, Deliverance, Mercy and Judgment, from Abraham to Joseph in Egypt—from the shores of the Red Sea to the thunders of Sinai—under the “pillar of cloud and fire to the covenants in Moab, the crossing of Jordan and the walls of Jericho—from Deborah and Barak, Gideon, Samson and Jephtha to the tragedy of Shiloh—from Samuel and Saul to the conquests of David and the Glory of Solomon—from the secession of Israel to the times of Elijah and Elisha, Ahab, Jezebel and Jehu—from Abijah to the reformation of Josiah, the perdition of the Hosts of Sennacherib, the repentance of Manasseh to the closing days of their own Monarchy, the warnings of Isaiah and Jeremiah, the rebellion of Zedekiah, the siege and sack of Jerusalem, and the transportation to Babylon.

What a story for such a time! It was all in their annals, together with the Songs of the Temple, the wisdom of the Sages and the Messages of the Prophets—all the sins of their fathers—all the wonderful deliverances of Jehovah when afflicted and repentant they cried unto Him—all the pictures of the coming Judgments on their oppressors—all the gladness of their own promised restoration and that of their dispersed breth-

ren of Israel—all the splendor of the Throne of David and the Universal Kingdom to be established forever.

3. Not altogether unknown to the elders, yet never perfectly understood by them, these contents of their national history and prophecy came with the force of a New Revelation to the younger element of the Captivity to whom belonged the hopes of the future. They realized that their captivity was a richly deserved chastisement of the National pride, stubbornness and rebellion. Utterly disillusioned by the nearer contact with Chaldean Paganism, their hearts were opened to the fervent appeals of the great Prophet of the Exile; and brought to repentance and purged of their idolatrous tendencies, they were led to make a new Covenant of faithfulness never to be broken. Two great changes passed upon them. Their former indifference to their law and faith became a passionate devotion. Their secular conception of their national relation and destiny was clarified and exalted by the Messianic Hope; and when the decree of Cyrus opened the way, the first instalment of 40,000 faced the hardships and perils of the desert journey, and gladly returned to their desolated land to rebuild the walls of Jerusalem, restore the Temple and re-establish the Daily Sacrifice. They resumed their place and work as the Chosen People under the Law, venerated as never before; holding th faith with a loyalty invincible, with a new national spirit which made them indestructible, though but a handful pitted against the mightiest armies.

The primary purpose of their Scriptures was thus accomplished. Henceforth the Primeval Truth which Abraham and his Seed were set apart to preserve was safe in their keeping until Messiah should come.

CHAPTER XVI.

REALIZATION OF THE ULTIMATE PURPOSE OF THE RECORD UP TO CHRISTIAN ERA.

EARLY beginning, in period before the captivity—Influence of the Jews in captivity upon Babylonian religious thought—Reality of Daniel—Spread of influence to Persia—Cyrus and Alexander—The Dispersion, its extent and influence—Its illumining and moulding effect upon Heathen Philosophy of Pythagoras, Plato and Zeno, making preparation for Christian propaganda—Prominent place of Jews in later History—Maccabean struggle and its influence on religious life of Jews in Palestine—Reflex influence upon Dispersion—Summation of results achieved.

1. THE realization of the *Ultimate purpose* of the Hebrew National life and literature in leavening the paganism of the surrounding nations and thus preparing the way for the Gospel had doubtless been proceeding from times of David. The alliance of Solomon with his Sidonian friend, Hiram, cannot have been totally fruitless, neither can we count for nothing the far-reaching commerce of Solomon developed in connection with the building of the Temple. We do not know the actual results. But we know the reality of agencies calculated to produce great results; and we cannot, against the course of nature and the lessons of history, conclude that such agencies operated for naught. With the residence of the Captive Nation in Babylon, however, we are upon surer ground. It is simply impossible that such a people, dwelling there for seventy

years under the circumstances above outlined, should not have profoundly influenced Babylonian religious thought.

2. However late may be the date at which the historical portions of the Book of Daniel were written, the fact remains that the incidents therein narrated must have been based upon a well-known tradition, and that again based upon great realities sufficient to create it—realities sufficient to account not only for the tradition, but also for the well-nigh miraculous safety of the Jewish people in the hand of their conquerors in such an Age.

The personal reality of Daniel, as a great religious and political figure of the Exile, is verified by Ezekiel. That such a man should have become a favorite of the absolute and in his own way religious Nebuchadnezzar, accords with the possibilities of the times, and that he being elevated to a commanding position in the Government, jealousies and conspiracies should develop among the native nobility was altogether inevitable; and that he and his brethren, holding their places for the protection of their people, should be subjects of Divine delivering interpositions, is in entire consistency with the Divine Purpose operating through the Captivity. In short, the reality of a Divine Government and discipline in the Captivity and Restoration must be denied and disproved before there is place for scoffing incredulity in regard to the supernatural in the story of Daniel. As a part of the movement to train and keep the chosen people for the great purpose for which they were separated and illumined, it is no more than was to be expected.

3. The profound influence created in Babylon by the Jewish people's life—by the work of Daniel and the preaching of Ezekiel and Isaiah—persisted under the Persian rule; and there is good reason to believe had reached Persia long before the capture of Babylon, for the reformation of the Persian Religion by the later Zarathrusta, or Zoroaster, assimilating it in some respects to the Jewish faith, dates from that period. The decree of Cyrus emancipating the Jews, his generosity in restoring the sacred vessels of the Temple and giving aid to rebuild the same; and the later consideration of Artaxerxes towards Nehemiah, support the same conclusions.

4. During all the years of the mild Persian Dominion, the Restored Nation remained in comparative obscurity, devoting itself to the rebuilding of the Temple and the City Walls, the reorganization of its religious life and the perfecting of the Temple Service. But when the Macedonian Empire succeeded the Persian there came a great change. Whatever historical value may be attached to the story related by Josephus, of Alexander's Macedonian Vision, and his subsequent worship of the Holy Name on the frontlet of the High Priest Jaddua, coming out of Jerusalem to meet him, there can be little doubt that the great Conqueror, having received the submission of the Jews, visited Jerusalem and the Temple. The great favor that he showed the Jews, enlisting many of them in his army, and settling a powerful colony of them in his new city of Alexandria in Egypt, may reasonably be attributed to what he saw and heard in Jerusalem. Be that as it may, the fact that he regarded the Jews with great

favor and granted them special privileges is well established. Thenceforth the Hermit Nation, caught in the great political and military conflicts and currents which followed the disruption of the Macedonian Empire, has a prominent place and becomes a potent factor in the history of the next three hundred years.

5. As a Monotheistic people incorruptible in their faith, and claiming for the same the authority of a Divine Revelation contained in their Scriptures, the Hebrew people—not as a nation, but as scattered communities—was already widely known. Even before the final deportation to Babylon there was a numerous colony in Egypt. Those who remained in Babylon after the Restoration spread through Syria, Media and Parthia. The Egyptian settlement was largely increased by Alexander and the Ptolemies until it exceeded a million, and spread along the northern coast of Africa to Cyrene and Bernice. Large settlements were established in Cyprus, the islands of the Aegean, and the west coast of Asia Minor. Seleucus Nicator and Antiochus the Great planted colonies in all the large cities of the Western provinces. Under Pompey large numbers were transported to Rome; and later, when Palestine became a tributary province of the Roman Empire, under the protection of the early Emperors, Jewish settlements multiplied through the whole territory. Thus through Italy, Macedonia, Greece, Asia Minor, Egypt, Syria, Media, Persia and Parthia—along all the coasts of the Mediterranean, Euxine and Caspian seas—from Rome to Philippi, Corinth and Athens—from Ephesus to Antioch—from Jerusalem to Damascus—from Babylon to Ecbatana and Suza—from Alexandria to Thebes,

there became established a chain of Jewish settlements: merchants, physicians, teachers, soldiers, artizans, agriculturists, never absorbed or assimilated. often wealthy and influential, always distinct and conspicuous by faith and morals; maintaining wherever numbers permitted their synagogue worship and exposition of their Scriptures; pouring the contents thereof through all known dialects into the currents of the world's religious thought; bold to assert the Divine origin and supreme authority of their religion and institutions; prompt to defend and heroic to die for the same. Such was the "Dispersion"—a wonderful combination—exercising its illumining influence simultaneously, continuously and cumulatively for centuries; everywhere challenging the Paganism by which it was surrounded, yet by which it could never be destroyed. As a feature of National Religious life it was unique and unparalleled; as an agency for the accomplishment of the Divine purpose its importance cannot be over-estimated, or the greatness of its widely ramified results be adequately measured.

6. These results were not limited to the actual proselytes who became identified with Judaism, or converted to favorable views of Jewish Theology and Cosmogony. They included the illumination of the Great Pythagorean, Platonic and Stoic schools of Philosophy, which inspired by them concurrently moulded religious thought in the more cultured circles of Grecian and Roman Society. The "Hellenism" that developed among the Jewish colonists had its counterpart in the "Judaism" of the successive Philosophic schools, and thousands who were too proud to receive instruction directly from the

conquered and despised race none the less adopted through the illumined philosophies the fundamental tenets of the Jewish faith—the Unity, Self-existence, Righteousness and Spiritual Personality of God, the Creator and Controller of the Universe, the nobility of virtue and the immortality of the soul.

This inspiring and moulding influence of Jewish Theology and Cosmogony on the Philosophy of the centuries succeeding the Dispersion, though unacknowledged by the Philosophers themselves, and generally ignored by historical and critical writers, is, nevertheless, a necessary deduction from the situation and the record. Certain great facts, evidential and significant, stand out incontrovertibly.

7. From 500 B.C., one hundred years after the first Jewish settlements of the Dispersion in Egypt and Chaldea, and the spread of Jewish colonies and influence through Persia, Media and Parthia, a great change is observable in the doctrines of Western Philosophy in regard to the nature of the Deity and the origin of the Material Universe. This change began with the teaching of Pythagoras, after he had spent many years travelling through Egypt, Chaldea, and the whole East in search of religious knowledge—studying the beliefs and institutions of the people as to the Divine Nature and the doctrine of Immortality. That he should fail to become acquainted with Jewish Scriptures and doctrines is incredible. That they influenced his convictions is evident from the fact that after his return he broke away from the old materialistic crudities of Thales, Anaximander, Anaximenes, Anaxagoras and Archelaus, and taught a doctrine of God, Creation and the Human

Soul that was distinctly Hebraic, and to be found nowhere else than among the Hebrews; and a morality which echoed the Ten Commandments and the teachings of the Prophets.

8. Socrates followed in the same vein, utterly discarding the teachings of his former master Anaxagoras, and adopting in the above-mentioned regards those of Pythagoras. Plato, the disciple of Socrates, was also a Pythagorean, studied in the school which that great philosopher founded in Magna Grecia, and travelled in his steps through Greece and Egypt in search of knowledge at a time when Jewish settlements still more abounded; and when the writings of Xenophon and the recent Persian invasion of Greece had made the Jewish-Persian religious beliefs a matter of common knowledge. Still later in the times of Zeno—the founder of the Stoic System—there were Jewish colonies and synagogues in all the important cities of Greece; and a little later the fame of Jewish Theology and devotion had spread over the whole Roman Empire, and the hearers of the Jewish Rabbi were a thousand times more numerous than those of the Grecian Sage. As the Pythagorean and Platonic Systems crystallized into the Stoic, the illumining and moulding influence of the Dispersion was natural and inevitable, as it is undeniable; so that when the Stoic Philosophy became the dominant expression of cultured Gentile religious thought on the great subjects of God, Creation and Human Duty and Virtue, it inculcated by the authority of Reason *the same fundamental truths which the Jew declared on the authority of Revelation*. Thus Philosophy made the public mind receptive of the truth which its mere

human authority could never permanently establish; but which was left to be established by the confirming and perfecting Revelation of God in Jesus Christ. To these doctrines of Philosophy, both Jewish Teachers and Christian Evangelists and Apologists were able to appeal with convincing force. Here the concentrating lines of the Divine Purpose and Government, Jewish and Gentile, focalized on the final enunciation of the Christian Gospel as the religion of Universal Humanity.

9. Meanwhile, as already stated, the Jewish nation, as such, had entered upon that political and military career, which gave it—aside from its own records—a permanent historic place. The disruption of the Macedonian Empire at the death of Alexander, and the establishment in Syria and Egypt of the Greek Dynasties of the Ptolemies and Seleucids, connected Palestine with a series of events which are written large in the records of those times. As a border province its position became supremely important. Its possession was sufficient to turn the balance of power; and so it became the subject of conflicting diplomacies, and the battlefield of contending armies, until the final dominion of Rome put an end to the struggle.

The attempt of Antiochus Epiphanes to extirpate the Jewish nation and religion, and their glorious and finally victorious struggle for their faith and independence, under the Soldier-Priest Maccabean brothers, gave the martyr nation a wide celebrity; while at the same time developing at home an increasingly passionate devotion to their Scriptures and institutions. Under the Maccabean High Priests, Simon and John

Hyrcanus, the Temple worship became an enthusiasm and the strict observance of the Law was regarded as a Palladium. The long life-and-death struggle with Grecian Paganism gradually consolidated their religious forces into the sect of Pharisees, and gave commanding influence to the Rabbis and Scribes. As these interpreted the Messianic prophecies, the national life assumed a new meaning, and became filled with a new hope and resolve. To keep the law, that Messiah might come and restore the glory of the Kingdom of David, seemed the only worthy ambition. The soul of the people was a deep sea of exalted religious feeling, which the contentions of later degenerate rulers only rippled on the surface. Through all vicissitudes and tumults, the Priests served in their order, and the multitudes in the Temple chanted the Psalms of thanksgiving and supplication, as the smoke of the never-failing Daily Sacrifice rose from the Altar. The solemn Festivals of the Passover and the Day of Atonement, and the gladder celebrations of the Dedication and the Feast of Tabernacles, were never forgotten. To attend these Festivals, the Jews of the Dispersion journeyed from the ends of the Earth, and with rekindled devotion returned to their foreign homes reconsecrated in loyalty and zeal.

10. Thus in the last period of the national life under the Asmonean and Herodian Princes, *the Jewish nation became a great religious world-force*, with its vivifying centre, heart and brain, in Jerusalem, and its members encompassing all the civilizations swayed by the sceptre of Imperial Rome. Thus working—accomplishing its destined mission—mightiest at the last—it saved and

circulated the Scriptures and the Faith for which it had well nigh died. Having built—cemented by its blood and tears—the indestructible foundations, it became under a new Dispensation their witness and guardian; while upon those foundations, the followers of the rejected Christ erected a superstructure grander than it ever conceived. *The ultimate purpose of its life and Literature was thus achieved.*

CHAPTER XVII.

ETHICAL AUTHORITY OF THE OLD TESTAMENT SCRIPTURES—ITS DEGREES AND SOURCES IN HISTORY, PSALMODY AND MORAL PHILOSOPHY.

OLD TESTAMENT SCRIPTURES are Hebrew Literature, but are also much more—Supernatural product mediated through human agency—Two distinct forces operating—Result of a Divine purpose—Marvellous effect on the World justify title of "Inspired Word of God"—A Divine awakening message to Heathendom of Christian Era—Distinction between Inspiration and Revelation—All Scripture "Inspired," but all not "Revealed"—All the writers and writings products of Divine Movement, and necessary to it—Special functions of Revelation proper—Gradations of Religious Authority, History, Genealogy, Topography, not Revelation—Their function and place—Their reliability and effectiveness for their purpose—Value and purpose of their natural and purely human element—Distinction to be made between Historians' testimony to facts, and mere opinions as to motives—Examples given—Demand for consistency with Divine quality and purpose—Record self-corrective in that regard—Responsibility of those in clearer light, for consistent interpretation—Legitimate function of Criticism here—Danger to truth not in its exercise but in its absence—Need of the Church for deliverance from crudities of Mediæval Theology—Reasons for combination of History and Revelation as distinct elements in the Old Testament Scriptures—Value and authority not thereby impaired, but increased—Psalmody and Moral Philosophy of Scripture inspired, but not revealed products—Their existence an inevitable sequence of the spiritual forces operating in the Divine movement in the Nation—Degree of Religious authority—Value as evidence of religious vitality and historical fact—Equally so the Wisdom Literature.

1. VIEWED from the standpoint of the Historian, the Old Testament Scriptures are merely the Religious Literature of the Hebrew Nation. But while they cer-

tainly may be fittingly thus characterized, it is ever to be remembered that they are much more than mere "Literature" developed by the ordinary influences of national life. Other literatures grew under the operations of natural forces. This Literature is in a very real sense a supernatural product, mediated through a purposed and prepared human agency.

2. There are two great currents discernible in the onward and upward movement of Humanity. One is produced by forces operating along the lines of those established sequences called "Natural Law." The other is impelled by those higher and mightier forces which are Supernatural—which belong to the domain, and produce the phenomena, of God's moral government. The former is seen sweeping through the long succession of Civilizations and Dynasties, which brought about the establishment, for instance, of the Roman Empire. The latter is to be traced in the Divine Movement in the Hebrew Nation.

3. The fact that the whole Hebrew National Literature in both Testaments is not only the product, but an essential part and instrument of that Divine Movement—that it came to the world of the Christian Era as a Divine Message formed and preserved in the fulfilment of a purpose carried out through thousands of years—amply justifies the title of the "Inspired Word of God." The marvellous results in the moral purification and intellectual stimulation of the nations successively brought under its influence, witness to a superhuman quality; for to all these degraded peoples, blinded by foolish and gloomy superstitions, and enslaved by depraving vices, it came as a very "Voice of

God," speaking in tones of authority, holiness, and love, a doctrine of religion which commended itself alike to the understanding and the heart. It had a life-giving power and produced a spiritual resurrection; and the records of that power continuously producing the same results down to our own times, are written all over the religious history of the last nineteen centuries.

4. All the lessons of this history, and all the sequences of Reason, exist in vain for those who cannot see a Divine Providential control leading to the accomplishment of this exalted moral purpose in the marvelous preservation of the Hebrew Old Testament Literature through the long succession of overwhelming national calamities, and in its leavening influence as it was diffused broadcast through the Roman Empire by the Jewish Dispersion, preparatory to and associated with the preaching of "Jesus and the Resurrection." By national origin and ministry these two movements were Divinely bound together—each requiring the other, and both in their historical unity constituting the awakening message of Heaven to a sleeping world—"Awake thou that sleepest and arise from the dead and Christ will give thee light."

5. But this altogether appropriate and justifiable use of the term "Inspired" does not involve the acceptance of its traditional classic meaning as applied equally to all parts of the record. Although often used promiscuously by Theological writers, there is a broad and clear distinction between "Inspiration" and "Revelation." They are not synonyms. Inspiration is the moving power. Revelation is the illumining power. Properly understood as to Scripture, inspiration means the opera-

tion of the Divine Spiritual Forces upon the human spirit, so as to move men to act in accordance with the Divine Will; also, that supernatural exaltation of the intellect and emotions which the human spirit receives by communion with the Spirit of God.

6. In this sense: That in their different fields of activity—Law, Current History, Ancient Tradition, Biography, Genealogy, Moral Philosophy, Psalmody, Exhortation—the sacred writers themselves were the product of Divinely created conditions, and instruments of Divine purpose, they were all “Inspired of God.” They wrote by the impulse of the spiritual forces which were in the Divine Movement, whose plan necessarily included their existence, and all the varieties of their labor, as a witness to the reality of a supernatural illumination and government in their nation. But all that they wrote was not revealed to them; though finally in the completion of the movement it became by Divine purpose a Revelation to the World.

7. Divine Revelation is more than Inspiration, and involves it to effect the purpose for which the revelation is given. It is the illumining power, conveying to the human spirit those truths as to the Divine Existence, Character and Will, which are beyond the possibilities of human knowledge by natural faculty. It applies only to things unknown and humanly unknowable.

8. Revelation may be by direct illumination of the Spirit, by angelic ministry, by demonstrations of super-human power appealing to the Reason and teaching a Divine Presence and Will. It gives—alone can give—those great fundamental theistical truths of the

Divine Existence, Attributes, Creative Work, and Relation to Humanity upon which Christian Faith is founded. Man has intuitive apprehension of a Supreme Being. Nature affords to the cultured Reason proofs of superhuman wisdom and power. But of the quality and sources of that Power, she is silent. Natural religion can never be more than a speculation of the philosophic few. Religion based upon an actual conscious knowledge of God, began with Revelation and only by the authority of Revelation continues. The existence of supernatural Revelation, as a pre-requisite condition of the possibility of the Divine Movement in the Hebrew Nation, has been already shown. It ought to be almost needless to add, that without that possibility and reality, the Hebrew Scriptures could have no religious authority whatever.

9. While all Scripture as being "Inspired of God" by its connection with the Divine Movement, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," its religious authority is not everywhere equal. It necessarily varies in the different books and parts of books, according to the source from which the statements of the record proceed. The purely Historical, Biographical, Genealogical and Topographical records are not Revelation. The writers were inspired to write, but what they wrote was their own naturally acquired knowledge and conviction; and much of it was doubtless the common knowledge of the times. The land was small, the intercourse of the people at the Religious Festivals frequent, the sources of information by personal observation or credible recital abundant, the matters recorded were in them-

selves of surpassing contemporary interest, and must have been subjects of popular converse. Their record was essential to the instruction of future generations of the nation, and was intended to form part of an ultimate Divine Message to the world beyond, as evidence of the origin and continuity of the national faith. Under such circumstances, it may not be reasonably doubted that in the comprehensiveness of the Divine Control there was ample provision made for a continued production of the record in form and substance acceptable to the Divine Thought.

10. The "Traditional" notion that the influence of the Divine Movement in the nation with all its Revelations, deliverances, and chastisements, was yet insufficient to produce by its culture men having such vision, interest, integrity, and intellectual competency as would move and qualify them to write a reliable history; and that therefore the whole wonderful story lapsed into oblivion, and had to be reproduced centuries later by revelation to the prophets, is at once stultifying and preposterous.

11. As has been many times emphasized in the preceding pages, the record in order to accomplish its ultimate purpose—in order to possess its alluring charm, and its tenacious grip upon human sympathy—must come naturally straight out of human life, warm with its passion, wet with its tears, shadowed with its sorrows and sins; and anon, sunlit with its faith, hope, joy, and noble achievement. Thus it came to Captive Judah, mourning by the waters of Babylon, and brought her to repentance. So, and not otherwise, it comes to us, simply with the authority of human

history—the testimony of men who being neither swayed by personal ambition, nor enslaved by party fealty, in the fear of God and the love of righteousness, wrote out of the very heart of events that passed before their own eyes and touched their own lives, what by personal knowledge and unimpeachable evidence they knew or believed to be true. Such testimony, related as it is to the great basal truths of the associated Revelation, is ample foundation for rational belief; that is, a belief which recognizing the human fallibility of the Historians, however able and honest, discriminates between the authority of their statement of events easily within their knowledge, and the authority of their mere opinions upon things beyond their knowledge. For instance, in the case of Uzza, who fell dead suddenly while endeavoring to steady the Ark (1 Chron. 13:10), the fact of the death as related is not reasonably open to question; but the explanation given, to wit, that he was smitten of God because he touched the Ark, states a thing beyond human knowledge, and is necessarily mere opinion, and without authority, even if it were credible; all the more so, as alleging a thing manifestly impossible, because inconsistent with Divine perfections. There is the same need for discrimination in reading the account of the numbering of the people (2 Sam. 24). Certain statements therein are easily within the bounds of possible knowledge, and others utterly beyond it; representing only the opinion of the writer based upon a reputed but altogether impossible prophetic message, and thus absolutely devoid of foundation.

12. In our reception of the testimony of the Scripture

Historians, the demand for absolute consistency with the revealed qualities of the Divine Character, and the principles and purposes of the Divine Government, may never be abated. Of these, on the supreme authority of Revelation, the writers themselves have made full declaration. Their record is thus, by Divine intention, self-corrective. In it there are heard two voices—one that of "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth—'fearful in praises, glorious in holiness, doing wonders'—whose counsels are Infinite wisdom, and whose thoughts everlasting righteousness;" the other that of his fallible human servants, striving to comprehend and describe the quality and results of His Government. Observant, intelligent, conscientious and careful as these latter may have been, yet they were neither acute logicians nor profound philosophers, but were more or less constantly liable to be influenced by the dominant belief of their times, that all discipline was born of wrath, and that all calamity was judgment; to interpret Divine interpositions by the prevalent motives of human conduct; and from poverty of an expression, to represent it in terms applicable to humanity.

13. In the light that shines from the very face of God all through the record these imperfections in the historical writers are manifest. Upon us to whom has come, in the matured development of Revelation, the fuller and clearer expression of the Divine truth and purpose—who have seen "The Glory of God in the face of Jesus Christ"—devolves the responsibility of harmonizing fallible human elements with the Divine

tainities. This is the legitimate function of scholarly, conservative, historical, exegetical and historical; and the menace to assured and abiding Faith—definite, serene and glad—is not in the exercise of this function, but in its absence. The city of the Church to-day—its supreme need—as it reaches out after the hearts and minds of the modernized multitudes—is that its religious thought be freed from the shackles of that mediæval theology which exalts History above Revelation, and creates a problem of Faith and Reason, and casts doubt upon the whole of the story of God.

It must be supposed that the efficiency of Old Testament Scripture as a religious instrument is in any way impaired by the valuation of its historical records as the product of purely human faculty ordinarily exercised; for that exercise has been challenged by the challengeable integrity, inspired by Divine Power, to operate to realize a Divine purpose. Its competence and relation is based, not on the relation of human faculty, but on Reason as well. For every cognitive human faculty, it is sufficient to establish its reality, it is really more credible to the present-day world of History, than it would be if presented as Revelation: for the latter always requires supernatural demonstrations to attest its reality: and the supernatural demonstrations of past ages can be known only by the testimony of History that reports them. Thus, by analysis, Revelations given to the Hebrew people can become known to later times only by History, independent of and distinct from those Revelations. That the Hebrew National Literature should be all Revelation is thus a manifest impossibility.

15. Even when we have the actual text of a Revelation as it was declared by the prophet himself, yet his identity as a Hebrew prophet, and the events which caused his prediction, justified his counsel or exhortation, and finally showed the fulfilment of his prophecy, are all matters, not of Revelation but of History. But without the conveying History, the Revelation could pass no farther than those to whom it was originally given.

History is, therefore, in its place and legitimate function, a necessary adjunct to the higher truth of the Revelations it conveys; and its distinct existence in Old Testament Scripture with the authority that properly belongs to it, must be recognized as a feature of the Divine Plan. Its possibilities of error in recording the Divine Interpositions or Illuminations, or Government, are safeguarded by a required consistency with itself, with the fundamental "Right Conception of God," and with the reality and quality of the Divine Movement in the Hebrew Race.

16. The same principle of valuation as to religious authority, applies to the Psalmody and the Moral Philosophy of Old Testament Scripture. The former is the expression of deep and fervent religious feeling; the latter, of wide experience, close observation, and profound meditation of the topics discussed. The peculiar circumstances and quality of the national life; the religious atmosphere in which the people were enveloped; the influence of frequent supernatural demonstration and Revelation, creating deep and clear convictions, and reverent spirit; the sense of obligation, and the grateful feelings naturally born of great deliverances by

Divine Power and Mercy; the wonder and awe awakened by the splendors and terrors of Divine Judgments; are all reflected in this devotional poetry, and they all combined and were sufficient to produce it. Among a people of the Semitic type, emotional and imaginative, it was a natural and inevitable growth; and without it, the reality of their supernatural illumination and government would be difficult to realize. It is one of the most potent evidences of such an intensity of religious feeling, such a habit and power of religious thought, as only the facts recorded in the national history could produce. Thus it validates that history, by exhibiting the very results which its incidents demand.

16. Like the writers of the historical portions, the authors of both the devotional and the philosophic or "Wisdom Literature," were inspired by the Divine Forces operating in the great Religious Movement in the nation; and their writings were equally an intended result. But what they wrote was not supernaturally revealed. It was the product of the normal exercise of Faith, Reason, Imagination and Religious Emotion, functioning with that higher potency which results, according to the Divine Creative Plan, from intimate communion with God.

17. While it is to be noted therefore that though the Psalms, Proverbs, Job, Ecclesiastes, Wisdom cannot be regarded as "Special Revelations," yet they contain much of the truth of previous Revelations declared by Prophets and Lawgivers, or deduced from Governmental interpositions. They are virtually founded upon these, as the sources of individual faith and national religion; and consistently echo their voices, and repro-

duce much of their contents. Thus they are authority, not for the infallible correctness of the personal views expressed; but for the unchallengeable reality of an extraordinary religious vitality and unity of belief pervading the national life. Of such feeling and faith nothing can be more representative than the devotional Hymns composed for public use in the Sanctuary, as were most of the Psalms, and taken up from day to day by the thousand voices of the people. Between the Psalmist and the popular worshipping assembly there must have been a profound sympathy. The words of the Psalmist expected a response in the faith and feeling of the people, and they were written to give that faith and feeling an appropriate expression.

18. Similarly with the Authors of the Wisdom Literature, the writers expected to find—knew they would find—if not with all, yet with the great majority of their readers, an appreciative approval of this philosophy, based as it was on the Law and the Prophets. Men of this type, singers, thinkers, or approving readers of such thoughts as these writings of the Psalmists and Philosophers contain, are possible only as the product of "Supernatural Religion"—of faith in Divine Government and prophetic illumination; and thus these writings are indubitable authority, not only for the contemporary popular knowledge of the historical facts to which they refer—and all the more so, because their testimony is incidental—but also for centuries of previous religious culture—in short for the substantial truth of the whole historical record.

CHAPTER XVIII.

AUTHORITY OF REVELATION.

ESSENTIAL difference between other writings and the Revelations proper, given by Supernatural Illumination—Their authority not for verbal forms, but substance of Divine Message—Nature of prophetic illumination—Preaching office of the prophets—Elements of human knowledge used in prophetic declaration—Theories of verbal inspiration utterly inapplicable—Anthropomorphic expressions of Scripture implying physical quality purely figurative—Represent not Divine organs but activities.

Conditions under which Old Testament Revelation becomes applicable—Its authority only subordinate and associate, needing to be completed and interpreted by the Gospel—Dealings of the Divine Government with Hebrew Race, due to exceptional conditions, relations and emergencies, never existing before or since—No precedent established thereby, as to things commanded or tolerated—Final and supreme authority, light, law, example, come through Jesus Christ.

Same principles applicable to Revelation of Law and Instructions given to Moses—Greatness of his Character and Work—Theory of fragmentary mechanical inspiration insufficient—Initial and abiding endowment—Illustration in case of Bezaleel—Necessity of civil and religious Government—Distinction between moral and civil enactments, and ceremonial rites—Purpose of the latter—Their Divine Sanction—All means to an end—Objects to be secured.

1. BETWEEN these writers of Psalmody, Philosophy and History and the Prophets and the great Lawgiver, who was himself among the greatest of the Prophets, there was an essential difference. Both were inspired. The former were moved simply to write what they felt and thought, believed or knew, while the latter had no original human knowledge of what was to be written or declared; but were given a Supernatural

Revelation—an illumination conveying absolute certainty as to the source, the subject-matter and the purpose of the Divine Message. Into the mystery of the manner of such illumination we need not here enquire. In many cases the revelation was given by angelic ministry, by dream or vision; in others there is the simple mention of a Divine Declaration or illumination, which is described by the figure of human speech; because the contents of the Divine thought, fact, command, purpose, could be conveyed to ordinary humanity only in the form of words.

2. But a study of the various prophetic utterances relating to the same subject indicates very clearly that the Revelation of the Divine Thought was in the substance of the knowledge communicated—in the conviction produced—and not in the verbal expression. Each prophet has his own peculiar manner of speech, reflecting his temperament and culture, his power of receptivity and expression. Varying degrees of emotional susceptibility and sympathy are evident. In some there is wealth of epithet and splendor of imagery; in others, only a brief, terse, simple expression, illustrated by action. Yet it is the same Divine Truth, command or purpose that is expressed by all; nor may we be permitted to doubt that the Divine intention—the efficiency of the declaration—was equally secured by all. But such a variation of moods and capacities in a dictated expression of the same Divine Thought is unthinkable.

3. Manifestly the illumination was topical. The prophet was endowed with masterful knowledge, profound conviction, clear sense of duty—courage, wisdom and fervid earnestness; but he was left in perfect free-

dom in his choice of expression. The contents of his message were supernatural revelation. The declaration thereof was the natural exercise of his own human powers, increased and exalted no doubt by inspiring consciousness of his relation to God, the transcendent importance of his service and worth of his message. Such results in the development of human capacity up to its highest possibility, ever follow Man's intimate communion with the Infinite Eternal Spirit from whom he came forth.

4. In the exercise of their great ministry the prophets were preachers as much as predictors—forttellers as much as foretellers. The Revelations given them enabled them to realize the Divine thoughts, qualities and purposes with such clear comprehension and profound conviction as moved them to declare and exhort, to warn and counsel. Upon subjects of Theistical Truth, the splendors of the Divine Majesty, the ineffable moral perfections of the Divine Character, the universality of the Creative Work and Government; the supreme claim of Jehovah to reverence, worship and grateful obedience; the greatness of His favor and rewards to the righteous; the certainty and terror of His judgments against the wicked; the abundance of His Pardoning Mercy to the repentant—they had a permanent commission to instruct the people. Upon these topics their souls were flooded with a Divine light which shines through their utterance. Special illuminations for special emergencies are recorded in their predictions; but these appear to have been exceptional, and frequently had to be sought. Then the prophet “enquired of the Lord,” but with the original Prophetic Call came in its fulness

their qualifying endowments to be "Preachers of Righteousness"—representatives in the nation of the Divine Sovereignty and Truth.

5. In their prediction of coming judgments upon the surrounding nations of Heathendom, or coming chastisement and deliverance for their own people. their knowledge of the contemporary world—of men and countries, prevalent social customs, follies and sins—was laid under tribute for graphic power. Before their spiritual vision, in the revealing inward light, all the sequences—disastrous or felicitous—as they would affect lands and peoples in all the phases of their daily life, stand out in strong relief. As he endeavors to declare the vision, the prophet's utterance struggles for adequate expression, varying and multiplying its metaphors, repeating and strengthening its phrases, laboring to reproduce by all his command of language the passing scene—ever changing as the action proceeds—which fills his horizon. Now, under the pressure of uncontrollable emotion, he breaks the connection of his discourse, to burst forth in apostrophe, appeal or supplication; or as the vision passes he closes it with some impassioned declaration of the Divine Majesty, Holiness or Mercy. Yet he is not satisfied. The picture is too moving—the feeling and conviction too deep to permit cessation. Again he returns to his theme, and in still stronger terms and more striking imagery repeats his message. Notable examples of this abound in Isaiah and Jeremiah, and are found on almost every page of the "Minor Prophets." To such utterances no theory of verbal inspiration will apply.

6. The revelation to the Prophet was not words, but

visions and convictions. He does not hear. He sees, knows, feels. The visions and convictions are from God. The language of description and declaration is his own. Divine Revelation to Man is by communion with his spirit. Human communication of that Revelation is by language. The statements of direct verbal communication between God and Man with which Scripture abounds are, like the ascription to Deity of human or animal organs—hands, feet, eyes, wings, etc.—mere anthropomorphic expressions intended to convey, not ideas of the *Divine Form*, but of the *Divine Activities*. Equally so were the phrases, “The Lord spake,” “Thus saith the Lord,” “The Word of the Lord came,” implying the possession of organs of articulate speech. They represent the communication of Divine Thought and Purpose; but the potency operating *was not sound*, reaching the human ear. *It was illumination coming to the human spirit.*

7. Errors of transcription and translation, interpolations and excisions representing mere fallible opinion, changes in the significance of the words themselves, are all so possible—and often probable—that for the communication of Revelation coming down from hoary antiquity, the verbal forms require to be supported by the assurance that they correctly convey the Divine Thoughts which constitute the Revelation. These Divine Thoughts—“Ideals,” “Messages”—are the only authoritative elements. In their essential substance dwells the “Living Soul” which, however differently clothed or embodied, ever remains the same.

8. The Revelations of Old Testament Scripture, as they are given in the setting and succession of the events

of the History of the Divine Movement in Israel, relate to a wide variety of things of very different degrees of importance. Some declare the Divine Existence in its Infinite Perfections; its relations to Mankind and the material universe. Others declare the Divine Will in regard to those universal and perpetual moral obligations arising out of the relation of men to their Creator and to their fellow men. Some declare Divine Purposes; others relate Divine Actions—interpositions, mercies, judgments. Some of these latter relate Divine Dealings with men simply as men—irrespective of nationality; others show special dealings with *Hebrews as Hebrews* in their peculiar relation as parts of the national instrumentality; others are in the nature of Supernatural physical manifestations—"Signs" of truth, purpose, pleasure or displeasure. All are bound together as incidents in the Divine Movement, for the illumination and government of the people. All were equally consistent parts of that Movement, and witnesses of its reality and progressive results—the Divine Governmental Action as it proceeded, ever corresponding to the Divine Truth and Purpose with which it began.

9. As interdependent, mutually corroborative parts in the collective unity of a great body of truth, all have equal evidential authority as proofs of the consistency of Hebrew history. That was one of their chief functions, when in the last century of the "Old Dispensation" the teachings of the Hebrew Scriptures, according to Divine purpose, were diffused by the Jewish "Dispersion" through the Roman Empire to prepare the way for the Gospel, by showing the unity of the

Godhead and the fundamental principles of the Divine Moral Government. There their independent authority ended. Thenceforth it was to be only a subordinate and associate authority exercised through, and determined by, the measure of their harmony with the final revelation given for a larger purpose, and to a world under radically different conditions. Thus it became independently applicable for establishment of doctrine—as precedent for enactment of law, or toleration of custom—only where the same conditions prevailed and the same purpose was to be served.

10. But in connection with the Divine Movement in the Hebrew Race, to whom the Old Testament Revelations were given, there were exceptional conditions and relations, existing nowhere else in the world before or since. That Race was made the Depository of the restored Primeval Revelation of the Divine Personality and His Creative work, and of the Prehistoric Traditions of His Government; were separated from the rest of Humanity under an illumination and discipline by which the great truth committed to them was to be preserved, until when completed by the Final Perfected Revelation in Christ it should be given to universal Humanity.

11. The Revelation given to them was provisional, partial and national. It was not the fulness of the truth by which God would be known and served universally. The Law under which they were to live was formulated solely to meet the requirements of their position and serve the Divine Purpose in their National Life. The governmental discipline by which they were corrected and preserved was exercised according to the

emergencies of the same purpose, to whose accomplishment all minor considerations of merely individual interest were subordinated. In short, the common conditions and relations of Humanity, under which—by virtue of which—Revelation of truth and law has universal application, and governmental action establishes precedent, did not exist.

The dealings of God with the Hebrew Race, as recorded in their Scriptures, were required by, and adjusted to, the peculiar conditions and relations referred to. As a mere incident in the general government of Humanity they stand alone in a distinct field of supernatural action. Having knowledge of the purpose of the Divine Movement proceeding, even in the dim light that filters through human media, we can understand those dealings sufficiently to discern great certainties of Divine Consistency, Righteousness and Mercy; but they are fully comprehensible only to the vision, and from the standpoint, of the Infinite. Yet this we may confidently affirm, that between the conditions and relations of that people and those of the later Christian Dispensation there is absolutely no correspondence.

12. While it is true that together with the whole story of their application and results the revelations of Truth and Law given to the Hebrew nation have by Divine purpose become the common possession of Mankind, it was not the intention of that purpose, that by themselves they should become the light and law—should furnish the ideals and standards and precedents—by which these later generations are to live. As our supreme Truth and Law, we have the later and final Revelation of God in Jesus Christ. The former revela-

tions are given to us—because they are essential to us—*as evidence of the origin and continuity of the Divine Movement out of which they grew*, whose perfect development and final expression is the coming, the doctrine and the finished work of Him for whom that Revelation and Government among the Hebrews prepared the way. That is their true function in the Christian Dispensation. Their moral authority was for the Hebrew Race under the former Dispensation until Messiah came. For all Markind since it has been transferred to Him who is “The Way, the Truth and the Life.”

13. Therefore none of the peculiar facts of Hebrew History, such as the occurrence of supernatural governmental interposition; the drastic severity of law and judgment; the importance attached to forms of ceremonial worship, and manner and matter of offerings, cleansings and sacrifices; the privileges and endowments of certain individuals; the toleration extended to polygamy, concubinage, fornication and harlotry; the brutal ferocity of civil wars and the indiscriminate destruction of families, dynasties and nations—none of these have any authority whatever as precedents—as grounds of legitimate inference in regard to their continued permissibility under conditions and relations radically different. The fact that they have been so used to justify things repugnant to Christian teaching and feeling only shows the need of a saner doctrine of Old Testament authority.

14. The occurrence of these things in a special Divine Movement at once extraordinary, emergent, temporary and local; educational, progressive and

remedial; whose purpose was not the present production of ideal *social morality*, so much as the culture and permanency of *right theistic beliefs*, in a national instrument, through which by the Christ the ideal morality should finally be established, is an altogether natural and consistent feature. But their existence there cannot be rationally regarded as being intended to give the remotest sanction to their continuance in the transformed Religion and Government to which that remedial movement was leading; whose special distinction was to be the supremacy of the "Law of Love," the "Beauty of Holiness," and the recognition of the equality of all in the common relation of the "Brotherhood of Man" under the "Fatherhood of God," and the Lordship and Leadership of the universal Saviour, Brother and Friend.

The same principle of topical illumination manifestly applied to the giving of the multifarious details of the Ecclesiastical and the Social or Civil Law. Moses occupied a peculiarly exalted and influential position. He was a Prophet—the first and in some respects the greatest—but he was much more. He was a Leader, a Civil Governor and a Judge; and until the ordination of Aaron also a Priest. No greater commission was ever given to any Mortal Servant of God, than the duties of these offices at such a juncture. Except by Divine endowment with more than natural human powers, no man could be equal to them. The fulness with which this endowment was bestowed appears in his life story. He stands mountain heights above the people he led and judged.

In his sense of personal weakness and unworthiness

he is pathetically human; yet in his faith, courage, patience, unselfishness, loyal devotion to God, and tender affection for the erring and suffering people, he stands forth conspicuously as one of the grandest figures on the historic page. Patriot, soldier, statesman, leader, judge, prophet, priest, scholar, orator, poet—any mere fragmentary illumination in which he was but a passive instrument without sympathy or comprehension, without judgment or purpose of his own, utterly fails to account for his character and achievements. Rather we are compelled to conclude that being naturally great he was *made supernaturally greater by being filled with the Spirit of God*. He became thus—gradually perhaps, but certainly as he matured—illuminated by Divine light; possessed sympathetically of the Divine thought and purpose; filled with the consciousness that the workings of his mind were controlled by Divine direction; and thus, as he perceived truth, declared judgments, or formulated law, he was authorized to say “Thus saith the Lord.” In short, by his privilege of uninterrupted nearer Spiritual Communion with God, he was given the wisdom needed for his position and duties, with the assurance that his determinations would be acceptable to Jehovah and sanctioned by His Authority. Nothing less than such a conception will satisfy the historical situation, or harmonize with the historical record. The occasions in which the fickleness or rebellious spirit of the people created crises, which caused him to “cry unto the Lord,” are by no means inconsistent with this view. They show his consciousness of the sources of his light and authority, and in many of them his prompt and resolute decisions show that his

knowledge of the Divine Will, and his assurance of Divine Authority sufficient for the occasion, were due to *an initial and abiding endowment*.

10. An illustration of this comprehensively qualifying and authorizing endowment on a lower scale is given in the calling and qualification of Bezaleel and Aholiab for the work of the Tabernacle. They were "filled with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." Further than this endowment and the general plan they required no detailed instruction. The endowment was a permanent qualification to devise "cunning work" in gold, silver, brass, stone and timber. In the use of this Divinely-given wisdom there was the full exercise of natural power and conscious authority to use their own judgment as reinforced by Divine light. Their work was really a Divine work wrought by a human Ministry.

Similarly, Divinely-given wisdom and human freedom co-operated in the formulation of the Civil and Ceremonial Laws through Moses. The Divine purpose—the great object to be secured—was known. The great moral foundation of the Ten Commandments had already been established by Special Revelation. With these all other enactments must harmonize. Towards promoting obedience to these, all minor enactments must co-operate.

11. For this people whose National Life was to be organized on their way through the Desert, the need of established Government and religious institutions was urgent. The Supreme Law of the Ten Commandments established the fundamental moral principles by which,

in a large and general way, their Service of God and their duty towards fellow men were to be controlled. But for the special culture and expression of faith and worship, as a means of Communion with God, a system of Public Worship—of offerings and sacrifices and Commemorative Festivals—was to be provided. Equally on the civil side, the laws of Right and Privilege, of Sin and Penalty, required full and permanent expression, in such detail as to meet the daily need of the people for education and control. Without a civil code for the subordinate Judges and a Ritual for the Priesthood, injustice and confusion could not be prevented.

12. For comprehensiveness as to the subjects of legislation, and minuteness of particulars, these laws as recorded are unparalleled. They show such a masterful knowledge of existing conditions, tendencies and possibilities; and reflect such a wide and peculiarly human experience of the popular life and character, and such a foresight of the dangers of their coming life in Canaan, as none but one dwelling in their midst, with just such a history, quality and position as Moses, could possess.

On the civil side, that which they provide for, or forbid, is demanded or prohibited by evident considerations of justice and mercy, health and decency, necessary uniformity, order and safety. Whatever there was of drastic severity was demanded in the interests of the whole people, and of the great purpose for which they were being conducted.

13. But on the ceremonial side the importance is not in the manner and matter of the offerings and sacrifices, but in *the end which they served*. Man created a Re-

religious Being to lead a religious life needs the knowledge of God and of Moral Law expressing His Will, in order that religious life may be possible. Only by the exercise of his religious faculties and feelings in Worship, Obedience, Communion by prayer, praise and thanksgiving, the control of conscience and the performance of duty, can the integrity of full-orbed manhood, according to the Divine Ideal, be preserved. Without this exercise of the Religious Faculty, man degenerates to a mere intellectual brute; and if conscience should suffer atrophy, may become a human fiend. Consistently, therefore, with the reality of the Divine Movement in the Nation, we find the Mosaic Code, establishing Civil Government on a religious basis of Divinely Revealed Truth, not only giving a Religious Faith, but also establishing institutions for the culture and expression of religious life; for the ceremonial rites were simply a means to that end. The particular form of Worship—the matter, manner and measure of the offerings—are determined by their appropriateness and efficiency in giving expression to Religious purpose and feeling.

14. Their quality and quantity are adaptations to the circumstances and possibilities of the people. They were not so fixed *because in these qualities and quantities there was any peculiar necessary acceptableness to the Divine Mind.* Under other circumstances any others, equally serving the purpose, would have been equally acceptable. They were simply means to an end. The ends to be attained were the establishment of Religion as a National Institution providing for Worship; for offerings expressing gratitude; for sacrifices con-

fessing Sin, and recognizing Divine Holiness and Sovereignty; for Memorial Festivals perpetuating national remembrance of great historic facts—truths, mercies, obligations. As specially and marvellously adapted to secure these ends, these ceremonial Laws, though formulated by Moses, *were the product of a Divine qualifying endowment and authority.*

15. But as already intimated, the Theory that the Mosaic illumination was given in a series of separate Supernatural Revelations, fixing the qualities, quantities, forms, sizes, weight and color of the various materials of the Ceremonial Law, or all the minute details—sometimes utterly repulsive—of the Sanitary and Civil Laws, is altogether incredible. Such a theory is repugnant to reverent religious thought. It degrades the Divine Office and Dignity. The necessity of such enactment, for the culture of Religious life on the one side, and for the preservation of justice, health and social purity on the other, is not for a moment open to question. But the form of law and penalty was a matter of expediency, for the settlement of which the human legislator was the natural and fitting instrument. To deny him the competency and authority *is to present him as an imbecile, upon whom all previous instruction was lost.*

16. On the ceremonial Ritual the same line of argument is equally conclusive. The things to be enacted were all within the sphere of human knowledge, and the capacity of human judgment reinforced by Divine light. The object—the only important object—*was not so much or so little of this or that kind of material, or of this or that way of offering, but the culture and*

expression of religious principles and feelings—reverence, penitence, gratitude, faith, obedience, mercy and peace. Without these, any kind of measure or manner of offering was worse than useless. That was the teaching of the later Prophets. Upon that truth Christ laid supreme emphasis.

17. In the light of these considerations it may, therefore, be confidently affirmed, that all sane, reverent thought will endorse the conception of the Mosaic endowment already given: That his inspiration and illumination were *substantial*—covering the whole field of service; possessing him of the Divine purpose; giving him wisdom in the exercise of his own judgment and the use of his knowledge of the conditions and needs of the people, to govern and legislate acceptably and effectively for the promotion of its civil and religious well-being. Concurrently, as the result of his uninterrupted, nearer spiritual communion, there would be the consciousness of God working in his thought; the assurance that his enactments and judgments would represent the Divine Will, and by delegated authority, were to be issued as “the Word of the Lord.” But manifestly, not as to the verbal expression; that was purely human and Mosaic. Even more emphatically than in regard to the utterance of the prophets of a later time, it must be affirmed that no Theory of dictated verbal inspiration will apply.

18. Nor is there any need of such a theory in order to qualify the Mosaic Legislation to be regarded as the “Word of God.” The use of unchanged humanity in the fulness of personal freedom as Divine instruments; its illumination as to Divine quality and purpose; its

endowment with such measure of intellectual and spiritual powers as will make it efficient; and its inspiration or command to do and declare, involve the sufficiency of the personal power thus reinforced, and the purity of the obedient intention thus created, to execute the commission given as the Divine Will would have it executed. That Commission completed, becomes a Divine work. Moses commanded or inspired to legislate and govern, and Divinely qualified to do so, and following his conscience and judgment in so doing, was an agent—an ambassador—through whom the Divine potency operated. The act of such an one, whether it be deed or word, is the act or word of the authority under whom he serves. In this sense, therefore, that he had the Divine Light, Authority and Approval, the "Laws of Moses," without any need of an absurd theory of verbal dictation, are to be regarded as the Laws of God.

19. It is almost needless to say that since the Christian Era they have ceased of themselves to have any religious authority for duty or privilege. All of their essential truth—declared or symbolized—has been reproduced in purer form and with higher sanction in the later Revelation of Him who came to "Fulfil"—fill out, complete and interpret—"the Law and the Prophets."

The Mosaic Code has, however, an inherent perpetual authority, *as conclusive evidence* of two great facts:

(I.) In connection with the rest of Old Testament Scripture, its existence and permanent influence are irrefutable proof of the reality of a Divine Supernatural illumination and control of the Hebrew Race—

or in other words—of the Divine Movement to preserve the Primeval Revelation.

(II.) It is equally conclusive evidence, by its contained declaration of the Divine Character and Moral Law, as to the contents of Fundamental Truth in the Primeval Revelation, which the illumination of the Hebrews in the Divine Movement was intended to preserve; for self-evidently that which was to be preserved by the Hebrew Revelation must be reproduced in it; and upon the fundamental Truths of the Pentateuch the whole structure of Hebrew Religion was built. The Theistical and Ethical conceptions of the later Prophets may have contained more, but they could not contain less. Similarly, but with a more intimate connection, the Christian Revelation reproduces with higher sanction, and in a purer final expression, all the essential Truth given to the Hebrews, as the basis of its own larger declaration of the Divine Fatherhood and Love, revealed in the Person, Work and Doctrine of Jesus Christ.

CHAPTER XIX.

RELIGIOUS VALUE OF OLD TESTAMENT.

STRIKING facts of origin and history—Widely exerted purifying influence—Individually stimulating effects—Marvel of production by Hebrew Nation—Accountable only as supernatural product—A consistent and confirmatory result of Divine Movement sustaining its reality—Religious value as evidence—As authority by virtue of Supernatural Revelation—Necessity of such authority for religious truth and law.—Possible only to Supernatural Revelation—Credibility as instrument and product of Divine Movement—Great certainties which depreciative and destructive Criticism must reckon with—Value of the History, Biography, Psalmody and Moral Philosophy—Philosophy of the natural human elements therein—Old Testament an introductory Divine Message to Heathendom preparatory to Gospel—Preparation of the Hebrew Nation to deliver it—Its continued necessity and supreme value as an Evangelical instrument—Old and New Testaments inseparably united—Effectiveness and credibility dependent on their union, as Divinely connected parts of the same Message.

1. ALTOGETHER aside from theological discussions, and questions of authorship, date and inspiration, there are certain facts concerning the Old Testament Scriptures which are unique and of extraordinary significance and interest. All the more so, because, however different may be the conclusions drawn from them, the facts themselves are uncontroverted and incontrovertible. Here there is no theorizing. We are on well known, oft-travelled ground. Some of these facts have been referred to in connection with phases of the argument of the immediately preceding chapters, but not

so fully as their importance demands. As an introduction to, and basis for, the discussion of the present chapter, it will be in order to briefly summarize them here:

(a) These Scriptures are the genuine Literature, accumulated during many centuries among the People by whom the Truths of Primeval Revelation concerning the Divine Existence, attributes, government and Creative Work, were preserved and by whom they were finally restored to the world. This people was, during its organized national life, the only people who fully possessed that Truth. Their possession of it in the midst of surrounding idolatrous Polytheism, and their retention of it under the same circumstances for two thousand years—of almost incessant conflict and frequent and terrible calamity in its defence—are in themselves facts sufficiently marvellous to give the Old Testament Scriptures, which contain the National Life Story, an interest and value supreme among the Annals of Mankind.

(b) However it may be explained, the fact remains that this National Literature, both by itself and as the introduction to and basis of the Christian Faith, has been and continues to be religiously more influential—incomparably more so—than any other Religious Literature in the world, both in the extent of its circulation and in its moral results upon private character and public government. Other Religious writings which have become the foundations of systems of faith and worship, inculcate doctrines and practices which degrade the worshippers, stupefy the conscience, outrage reason, pervert mercy and justice, destroy natural affection, corrupt virtue and obstruct national progress

and prosperity. Of the *Jewish Religious Literature alone*, can it be said that it does none of these things; but, on the contrary, that its influence has ever been to elevate and purify—to promote the best life—to stimulate the highest aspirations and foster the noblest achievements.

By declaring the one common and equal responsibility of all men under the righteous and unchangeable law of the One Omnipotent Creator and Governor of the Universe, ruling in justice and mercy and giving His favor only to the pure in heart; by its insistence on Religion as the humble, loyal, grateful service of the heart; by its great principles that obedience is more than Sacrifice, and that love to one's neighbor is more than ascetic devotion; by its examples of the glory and beauty which these principles give to life however humble; by its burning denunciations of the injustice, cruelty, licentiousness, falsehood and every form of crime and meanness which were once considered quite consistent with Religion, it has wrought the healing of the nations. It has established civilizations affording the largest possession and the most splendid possibilities of human happiness, with still higher ideals yet unrealized and owing their defects solely to a partial failure to perfectly comprehend and thoroughly adopt the truth and law this Literature has brought. Finally, and as in part explaining its power, of this Hebrew Religious Literature alone can it be said that it reveals God and His Government and Purpose and relation towards Humanity, so as to command the assent of the Reason, the reverence of the Spirit, and the grateful response of the Affections. It alone has comfort for

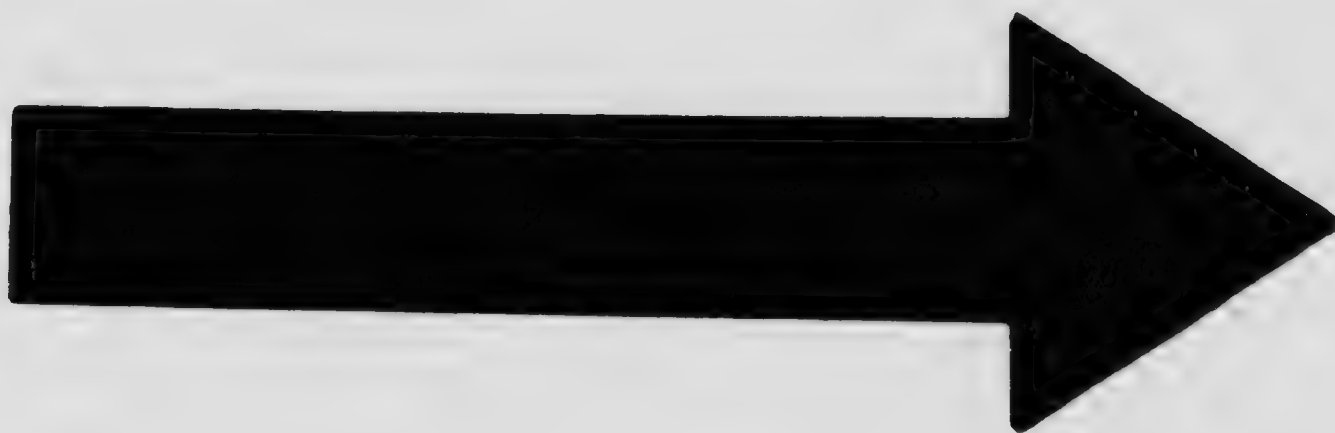
human sorrow, light for its darkness, and hope for its longings in the mystery of the future beyond Time and Death.

(c) But not only as a Religious power in the world does it stand out commandingly pre-eminent. It has been equally a marvellous intellectual stimulant. Passing over national boundaries, conquering racial prejudices and jealousies, supplanting ancient and deeply-rooted systems; and once established always holding its ground and enlarging its conquests, it has become the one great universal literature of Humanity, published in all known languages, and more widely read and profoundly studied than any other book in the world. The power it has exercised over human thought; the stimulus it has given to study of great questions of Science and Philosophy; the splendid achievements of Architecture and Art which it has promoted; the magnificent Institutions of Learning and Philanthropy it has founded; the extent to which it has affected government and jurisprudence; the books and publications which by controversy and education it has developed and maintains—these are topics upon which whole libraries might be written, and yet fall short of adequate statements. In short, it is not too much to say that this Hebrew Literature, within the last twenty centuries, either by the oppositions it aroused, the vindications it produced, the researches it suggested and fostered, and the conditions and convictions it created, has been the Animating Soul of the wonderful progress which has changed the face of the world. Take away, were it possible, the intellectual enrichment which is traceable directly or indirectly to Hebrew life and literature, and

Humanity would be hopelessly beggared. This, too, notwithstanding the fact that the highest teachings and most splendid examples of that Literature have been but imperfectly followed, and always by a minority battling against tremendous odds, and more often vanquished than victorious.

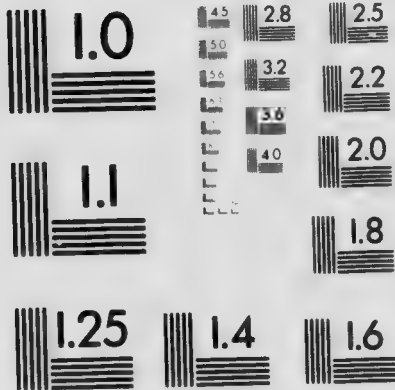
(d) Yet this Literature to which the world owes so much was produced among a people who in regard to territory and numbers were nationally the most insignificant of all nations; and who during the periods to which their greatest Scriptures belong, were convulsed and divided by internal strife, oppressed by foreign powers, and generally the last people in the world from whom, in the usual course of things, any such literary and religious products might be expected.

2. Such are some of the more important facts which, aside from all critical theories, give the Old Testament Hebrew Religious Literature so unique a position and so profound an interest. These facts have to be accounted for. They are abnormal—phenomenal. We are entitled to expect—nay, even to demand—not only an adequate, but also a correspondingly phenomenal cause. No ordinary force, or combination of such forces, will suffice. The result is too great. There is no precedent or analogy. Such forces have never produced anything similar elsewhere. There is absolutely no parallel. "Phenomenal Religious Genius" will not do. It did not exist. The history itself proves that. "Favorable circumstances" will not do. They were all emphatically unfavorable—often prohibitive. "Surrounding inspiration or suggestion" will not do. Everything of that kind existing was destructive and



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482-0300 Phone
(716) 288-5989 - Fax

degrading—calculated to produce only opposite results. To attempt to explain the colossal facts referred to by such assumptions—baseless as inadequate—is like ascribing life to material organism—the cause to the effect; like attempting to explain thought without spirit—like endeavoring to account for Christianity without the reality of the Resurrection.

3. There is but one possible, credible, rational explanation, to wit, that this otherwise insignificant, oppressed, despised and obscure people, comparatively without Art, Culture or Ambition, was, meanwhile, the theatre of a Divine Movement, and under the influences of a continuous Supernatural Spiritual force, and that this force was exercised through it for the world's final illumination, preparatory to the coming of the Christ, and for co-operation with His Kingdom until it should become universally complete; that, and that only, satisfactorily accounts for the phenomena in whole and part.

4. The argument to prove the reality of that Divine Movement has been already given. Though referring to the facts cited above, it is not based upon them, and is conclusive without them. But they so strongly confirm it, that while they remain indisputable, the rejection of the argument involves a "*Reductio ad absurdum*," i.e., the failure of the Divine, the True and the Holy, and yet the success of the Human, the False and the Impious, in the moral illumination and reformation of mankind. A clear vision of the unthinkable insanity of that absurdity is in itself sufficient to settle the question with all who hold fundamentally "Right Conceptions" of God, Man, the Creative Work, and the necessary purposes of the Divine Government.

5. The inexpressible religious value of the Old Testament Scriptures arises from the following considerations:

(a) *They are evidential.* The support which their existence and content give to the Philosophical, Scientific and Historical argument for the *reality of a Divine, Supernatural Movement* in the Hebrew Nation for the purpose of preserving and restoring to the World the fundamental truths of the Primeval Revelation, amounts to absolute demonstration.

The establishment of that reality is the *pre-requisite condition of Christian Faith*. The argument drawn from the field outside these Scriptures, logically involves their existence, as the product and instrument of the Movement. Their non-existence would be so inexplicable—so impossible indeed—as to neutralize the force of any and all arguments from other sources. As a real man, walking naturally over an impressible path, must leave footmarks, so the Great Movement implied must have produced, as already emphasized, a history and a literature as well as a Nation and a Faith. As the finding of such footmarks proves the passing of a human being, so the existence of the Hebrew National Literature demonstrates the reality of the Movement which was its only possible cause. Thus as the "Right Conception" of God and Man are inseparably bound up with the doctrine of Primeval Revelation, so the theology of Christianity—its claim to be regarded as a Divinely Given Religion—is inseparably bound up with the existence, authenticity and inspiration of the Old Testament Scripture, as a product and instrument of the movement of which Christianity was the climax.

(b) *They are authoritative.* A second element of immeasurable value is the fact that these Scriptures give *authoritatively* as well as *credibly* the supernatural Revelation of those Truths which are the necessary basis of Religion—the Existence, Quality and Will of God. Such a Revelation must be authoritative—must come from God who alone knows and alone can give. Mere human speculation, however profound—however correct in its necessarily dim and vague conclusions—can have no certainty and no authority. The best of them—those of Pythagoras, Socrates and Plato—were destructively criticized by opposing systems, influenced only a comparatively small body of disciples and had but temporary influence on religious life. Their defect was not in their incredibility, but their purely human origin.

Other Systems, such as the Polytheistic creeds and Mythologies of Egypt, Babylon, Greece and Rome, though claiming to be authoritative by virtue of Divine Revelations, and prevailing by virtue of that claim, were credible only in an age of ignorance; and maintained themselves only by the frauds of the Priesthood, the support of the Civil authorities, and the constant appeal to passion, interest and national feeling. Ultimately, advancing light exposed and destroyed them all; but while they lived their vitality was in their claim to authority—on the only basis of religious authority—as Divine Supernatural Revelations, believed to be Divine—on the only basis of human belief in Revelation—because received through Supernatural forces and attested by Supernatural proofs.

(c) *They are logical sequence necessarily expected.*

The infinite superiority of the claim of the Old Testament Scriptures to contain an authoritative Revelation of and from God, is that not only is such Revelation credible as being consistent with that Right Conception of the Divine Nature, which is justified through Philosophy and Science by the testimony of the Universe; but that it comes to us as a *necessary product and instrument of the Divine Movement* in the Hebrew Nation, the reality of which is the most indisputable conclusion of Human Reason, basing its judgments on the most incontrovertible facts of human knowledge. That Movement, we bear in mind, was for the preservation of the Primeval Revelation, which the realization of the Divine Creative Purpose in regard to Man demanded, which preservation, by the law of the Divine consistency, was involved in the gift.

Thus from the sublime initial fact of God, rightly conceived, follows the indubitable sequences of His Self-Revelation to Humanity created to receive it, and helpless and hopeless without it; and of the preservation of that Revelation to meet the perennial need, and become the chiefest blessing of the Race.

(d) *They are connected with great historical certainties.* Through and out of the centuries of Polytheistic idolatrous apostasy, in which that revelation was virtually lost to the great mass of Humanity, we know that it has been preserved, restored to the world, and diffused to the ends of the earth in its final Christian development; and that we, as Christian believers, and all that is precious in our Christian civilizations, are the fruit of it. And we further know that this preservation was accomplished by a Divine Movement,

creating, illumining and preserving the Hebrew Nation, in whose National Literature the Revelation was handed down; and by their Ministry and Martyrdom it was diffused and came as a quickening voice of God to awaken and transform the world. *These things are known and indisputable certainties*, in comparison with which the petty quibbles of destructive Radical Criticism are the merest inconsequential babblings. By the co-ordinated and cumulative forces of these certainties the Old Testament Scriptures come to us bearing the *Signature and Seal of a Divine purpose*—that upon the Revelations of Theistic Truth and Moral Law contained therein and completed and perfected in the Gospels, Universal Humanity should found its Religion and establish its systems of Moral Government. This Divine purpose, which works only through truth and righteousness, gives that quality of final and supreme authority which only a Divine Message can possess. In this quality of a Revelation Supernaturally given and attested, it has won its victories and maintained its possessions. Only so far as its apostles emphasize this quality and authority can it continue to prevail. It is one of the essential conditions of effectiveness, and one of the "Sure Measures of Value." Still more, it is one of the qualities and claims by which the reality of Divine Origin is witnessed and recognizable. Intuitively, Humanity understands that all real Revelation *must make such a claim*. It has been made on behalf of many which were unreal; but no real Revelation *ever did or could come without it*. No merely human Moral Philosophy presented as such can create religious faith or obligation. That begins with the

initiative of Divine Self-Revelation. God, leaving Himself to be discovered by finite and fallible groping in the darkness—even if it were possible to find Him—would have no claim on Human fealty.

6. It is to be borne in mind also, in estimating the religious value of Old Testament Scriptures, that while their authoritative Revelations of Theistic Truth and Moral Law are of paramount importance as foundations of Faith and guides to acceptable service, yet, as complementary, evidential and necessary parts of the Divine Instrument, though not revealed, their varied contents of History, Biography, Prophetic Exhortation, Moral Philosophy and Devotional Poetry are of inestimable worth.

They are manifestly Divine adaptations to human need, coming to us along the same line of Divine Purpose as the Revelations of which they are the fruit. They show how these Revelations were understood and lived out. They are thus, as completed and interpreted by their final climactic expression in the Christian Gospels, a manual of practical religion, giving examples from all conditions of Life of how the noblest and the meanest lived and died—showing the whole play of faculty and feeling in the conflict between the Spiritual and the Carnal, where the fulness of individual freedom and responsibility remains unimpaired—showing it, too, through a long succession of changing incidents and circumstances in the dramatic setting of the wonderful story of a national life under the personal government of God; so that *there*, every man may find himself, and something of inspiration, consolation or rebuke to guide his own battle and service. This national story

and Literature is Life—Life real and earnest—speaking out of its most solemn and tender, terrible and beautiful experiences, to those who must follow journeying by the same paths.

7. Reading it, we see a section of Humanity set apart in the midst of the World's great activities, as the depository of the great truth by which, in the "Divine Fulness of Time," the whole world is to be illumined. Living in the light of that truth, though unconscious of the full significance of their ministry, through twenty centuries, they are illumined, delivered, protected, disciplined. Toiling, fighting, sinning, repenting, sorrowing, rejoicing, worshipping, celebrating—corrupted, conquered, captive, oppressed, restored—they make their record of glory and shame. With their own hands they have written it fearlessly, fully, honestly. Inspiring examples of obedient faith rising to sublime heights of virtue and noble achievement stand out in sharp contrast with depraved apostacies and stubborn rebellions; sensual debauchery and red-handed violence. Nothing is hidden, nothing reserved. All the possibilities of human nature at its best and worst are writ large across the page; and equally large all their causes, rewards and punishments. By a thousand examples the qualities and seeds that constitute noble character and the conditions that promote human blessedness are distinguished from those that defile, debase and destroy both the individual and the community. Throughout all is seen working the Divine sympathy, compassion, love and mercy. By all is taught the immaculate glory of the Divine Righteousness, the majesty of the Divine Power, the Wisdom of

the Divine Government and the beneficence of its purpose. Over all brightens ever the promise of that "Great event towards which the whole Creation moves"—the Word made Flesh, the Evangel of the Cross and the Everlasting Hope.

8. Written now in blood and tears, now in praises and thanksgiving—in Epics and prayers and prophecies—testifying from the Desert and the Sea, the vineyard and the threshing floor, the mountain pasture and the valley sheepfold; from city and hamlet, palace and tent, temple and altar, battlefield and prison; created by a vicissitude and an experience, a weight of calamity and an ecstasy of joy, such as no other people ever knew; proclaiming God the Creator in His Infinite Perfections and Man His creature in his filial relation, spiritual quality and immortal destiny; echoing the thunders of judgment, yet gentle and tender with the voice of mercy; rich in the wisdom that solves life's problems and interprets its visions; pulsating with human feeling and vital with Divine energy—at length, the record is finished. The great stem of the Divine Message is ready to be transplanted among the Nations.

9. But the people among whom it grew, and by whose ministry it was to be delivered and defended, were not ready. Their previous life could not qualify them for the great undertaking. Then a new dispensation of Government began. The voices of prophecy ceased. The period of isolation closed. The barriers which had for centuries separated them from the heathen world beyond were gradually broken down. Caught in the seething currents of pending conflicts be-

tween the great empires on their borders, the little Hebrew Church-State became alternately the allies or the vassals of the one or the other. The new associations developed magnificent latent capabilities of commercial, literary and political power, splendid military prowess and consummate statesmanship. Its citizens—sought for their power to serve—overflowed to all lands and became cosmopolitans.

10. In the homeland, standing alone against the world in defence of their Faith, Scriptures and Institutions, though often overwhelmed by superior forces, ravaged and decimated, they were indestructible; persistently maintained their worship and festivals, held their territory and, finally, won their recognition as an independent kingdom. During this period of culture, covering more than three centuries, there were developed those later characteristics which fitted them for their destined service—incorruptible loyalty to their Religion; consciousness of their mission as the Servant and Messenger of Jehovah; scrupulous morality according to the Law; contempt for Gentile cults and worshippers and exulting pride of race in their own possession of the Divine Covenant and Oracles; jealous, unquenchable zeal for the purity and safety of their Scriptures; longing expectancy for the coming of the Promised Deliverer foretold by their prophets. Thus fused, tempered and forged by the fires and hammers of Divine discipline, there appeared that wonderful instrument for the shaping of the world's future—the Jew of the Herodean Kingdoms—the Pharisee, Scribe and Rabbi of Judaism—the Synagogues and Congregations of the "Dispersion."

The instrument was ready. Under the sway of Roman Imperial power—bankrupt in faith, hungering for light—the great Western Civilizations were also ready. The times of the Divine Purpose were full. The Incarnation, the Christ Life Word and Work, the Tragedy of Calvary, the Resurrection, Ascension, and Pentecost became History. Then the great Stem of Old Testament Record blossomed into the Glorious Flower of the Christian Gospel—the stem interpreted by the flower—the flower having its life and explanation in the stem, and impossible without it. Rooted in primeval Revelation, cultured and preserved in the government of the chosen people, perfected in the Christian Dispensation; thus, in the Unity and Consistency ordained of God, was the Apostolic Message delivered. Only thus, in the linked sequences of its commanding logic, revealing the continuity of one and the same unchanging purpose of Redeeming Love, can it come, clothed with “Power from on High.” Only in the blended unity of all its Divinely prepared constituent parts, does it faithfully and fully present the “Word of God.” Such is the philosophy of the religious value and purpose of the union of History and Revelation in the Hebrew National Literature.

11. The value of Old Testament Scripture, now, ever, is to be estimated not alone by its origin, quality, and past achievement, but also by its absolute necessity as an instrument in association with the Christian Gospels to complete the world's evangelization. The work is but half done. Aroused, united, organized never before, Christendom is marshalling her forces for an onward movement to cover the whole unevangelized field within the present generation.

The material resources and consecrated workers are available. The political conditions are peculiarly favorable. The "Macedonian Cry" is loud and constant. Behind the possibility of failure to use the present opportunity, there lurks the menace of an overwhelming disturbance—perhaps disaster—to established Christian beliefs and institutions. The swarming millions of the Heathen Orient must soon overflow westward. The movement indeed has already begun, and is humanly irresistible. If these millions come Christianized, it will be a peaceful invasion, which our great spaces and illimitable resources can easily assimilate. If they come still Heathen, the story of the incursion of the Goths, Huns, and Vandals in the Fourth and Fifth Centuries will be repeated, with consequences indescribably more desolating; for those Barbarians were in part Christianized. It was the Missionary work of the Church that saved the civilization of the Empire then. By similar Missionary work, Christian civilization will have to be saved again.

12. In endeavoring to meet this imperative Missionary demand of the Age, what shall be our religious instrument—our message—our authoritative mandate? *We have but one resource*—the whole Bible as the "Word of God"—a Divine Supernatural Revelation, set in a field of History, coming with Supreme authority and published by Divine command. By that, the past victories of Christianity were won, and by that they can be repeated. Without that we have nothing—no message that is credible—no mandate to carry any message. We cannot take the Christian Gospels alone, omitting and discrediting the authority upon which they

stand. Only as that Gospel came to us, presenting Jesus Christ as the fulfilment of Hebrew prophecy—the goal and climax of the Divine Movement in the Hebrew Nation—the “Promised Messiah”—the Son of God—the Saviour of the World—is the Gospel Story credible, and the word of Christ authoritative. Only in the light and as the sequence of the preceding Revelation, in all the fulness of its supernaturalism and the naturalness of its human record, is the supernaturalism of the New Testament consistent and credible. Only as belonging to the completion of the great purpose of Redeeming Love, working itself out through the centuries of Hebrew History, the Incarnation, the God-Man Life and Work, the Atonement, and the Resurrection, possible doctrines of rational abiding faith; and without these doctrines there is no gospel. Equally therefore with the New, the Old Testament Scriptures are the necessary foundation and equipment of the Christian Missionary propaganda. It is a case where dismemberment is death. It is the whole Bible or no Bible. The only beginning is where it begins. Abraham, Christ and Paul—Genesis, Matthew, Luke and John—go together. Prophets, Psalmists, and Apostles are one Company, and their message is one and the same in the correlation and unity of its parts. Upon the background of the law, the Sacrifices, the Priesthood, and Mercy-seat, is developed the Christian doctrine of the Everlasting Priesthood of Christ, and the infinite acceptability and efficiency of His offering as the “Lamb of God” “who taketh away the sin of the world.”

In short, in the great Missionary effort, upon the

success of which hangs the hope of Humanity, as in the past, so in the future, the New Testament Gospel in order to be comprehensible and savingly effective, must be accompanied by the Revelation and History of the Old Testament, showing the Divine Movement of which the Incarnation, Cross, Resurrection, and Pentecost are the Climax, and the Gospel the continuation. Each equally as a message of God to the world has its own distinct function and value. Together they constitute the unity and fulness of the Divinely intended foundation of "Our Most Holy Faith," and only as presented together in their right relation can they accomplish the illumination and transformation of Humanity.

Take these Old Testament Scriptures—if you will—as a purely human record; sift them down to the last residue of Historicity, as you ought; translate their Orientalisms into current phrases, as you may; analyse, synthesize, classify and expurgate; put them through every sieve of hypercriticism, and every mill of doubt; yet dismembered and disfigured as they may be, they still pulse with an Eternal Life. Still they bear record to the marvellous fact, that in this separated people there persisted for twenty centuries a national consciousness of a peculiar relation to God and Humanity; of a Supernatural control; of the possession of Divinely revealed Truth. They show that out from the life of this people there went forth on the *Secular Side* the mightiest moral and intellectual forces discoverable in all History; that as the declared purpose of their existence and the realization of their religious hope, there issued on the *Religious Side* that Sublime Personality whose glory and beauty evoke universal

homage; whose doctrine and example effect the regeneration of the Individual, heal the plague-spots of Society, and constitute the highest wisdom of Empires in Council.

Take these amazing facts; measure if you can their profound significance in the philosophy of History, under the Government of God; and you will be compelled to admit that the story which relates them—the Literature which contains them—comes down to us in the channel of a Divine Purpose; and that the movement which produced them could originate only in Divine Counsel, and become efficient by Divine Power. They are more than sufficient to convince us that inseparably bound up with the final Revelation of God in Christ, stands the Primeval Revelation to the Human Race; and the preservation of that revelation, in the nation from whom Christ humanly came.

The fallibility of the human element, the possibility of interpolation and mistranslation, may be admitted. *But the reality of a Divine Will and Force acting through them, may never be denied.*

By their light we can follow the trail of events from Ur to Calvary; and as we journey listening and watching, among much that is consistently and necessarily human, there is also unchallengeably and conspicuously manifest, *that which is Superhuman*. The path is worn by human feet, and the babble of human voices is loud; but amidst them all we can see the foot-prints and we can hear the voices of the Living God.

CHAPTER XX.

THE PROBLEM OF PERMITTED HEATHEN- ISM AND ITS FUNCTION UNDER DIVINE GOVERNMENT.

REVELATION progressive—Three phases—Foundation of primitive beliefs—Truth liable to obscuration—Religion indestructible—Irrepressible questions—Origin—Reconciliation of facts with Divine perfections—Illustrations from Nature—Inviolability of Human Moral Freedom—Condition of Religion in times of Abraham—Why permissible—Impossibility of Universal Movement—Relation of Hebrew Nation entirely new and different—No partiality, impotency, or moral indifference—Greatness of the problem—Importance of right solution—Obligation and privilege of reverent thought—First principles of Creative Action—Continuity of Religion provided—Moral possibilities therein—Function as well as toleration—Place under Divine Government—Revision of Traditional view needed—Outline of true solution—Relation of each Dispensation.

THE plan of Divine Revelation has been progressive—graded according to the needs and conditions of Humanity. There have been three phases of development: Primeval, Hebrew, Christian; but the same essential truth, fundamental as a basis of Religion, has pervaded them all. The continuity of Divine communion with Humanity has never been broken.

On these fundamental truths of God, Creation, and Righteousness, the primitive religious beliefs created by the Primeval Revelation were based. They are found in corrupted forms at the opening of the Historic Period. In their original purity, they made Religion

possible; cultured and exercised moral faculty; illuminated and stimulated intellect; established forever in human beliefs the ideas of Divine Existence and Government, of Civil Righteousness, of human moral obligation, responsibility and virtue.

2. But in all these historic nations of the pre-Abrahamic period, though Religion was permanently established and indestructible, Truth—the pure truth upon which religion was originally based—was perishing. Religion is the exercise of the Moral Faculties, the recognition, worship, and service of the Divine—of Deity—under any creed and in any way. Truth is the right creed. Pure Religion is the right way. In proportion as truth is obscured, Humanity suffers; but if Religion ceases to exist, Humanity—according to the Divine ideal—perishes. For it is by Religion, preserving the balance and harmonious operation of Man's faculties, that the degeneracy of the Race into mere Brutism is prevented; that the continuance of noble Manhood with possibilities of virtue and blessedness is safeguarded. Therefore, under the undisturbed operation of the forces acting through Natural Law—Physical, Moral, Social, Psychological—though truth be corrupted, religion once established by Divine Authority may flourish indestructible. That is manifestly the merciful ordination of God.

3. According to the testimony of the ancient documents and inscriptions of Egypt, Assyria, and Babylon, the corruption of the Primeval Truth in those great civilizations was at the period referred to (2000 B.C.) general and almost complete. Of what must have necessarily been the content of that Truth—the doctrine of

the One Great First Cause, the Omnipotent Creator and Sustainer of the Universe, infinite in Righteousness, Wisdom and Mercy; or of His Moral Law given for the guidance of human conduct—there is only an obscured trace.

From the record in Genesis, however, in connection with Abraham, Melchisedec, and others, it is manifest that among some few, the truth still persisted; but as popular religion—as National Faith expressed in religious worship—it had no recognition. The existing Polytheism and Idolatry—the mass of legendary Mythology which had taken its place—was even then venerated as Revelation. The restoration of the true doctrine was humanly impossible.

4. Yet the Truth could not perish. Its permanency was guaranteed by Divine Purpose and Consistency; and therefore its preservation by Divine Intervention of some sort was to be expected.

That it has been preserved and restored to the World by the Christian propaganda, is not controverted or controvertible. It is at once the greatest and most provable fact of Human History. That it was preserved by a Divine Movement in the Hebrew Race, of which Movement the Old Testament Scriptures are the History and intended result, has been shown in the previous Chapters.

5. Naturally and reasonably, there arise here certain questions which demand consideration:—

“Why was not the Divine Movement made Universal—made so as to reach these Ancient Civilizations and bring them back to the right faith and life?—
“Why leave the great mass of Mankind for thousands of

years, under the tremendous disadvantage of a Religion emptied of Truth?" "Why, apparently, was the Divine favor and care limited to a little handful of fickle, ungrateful, rebellious people; while the millions of others equally worthy in themselves, and standing in the same filial relation to the same Divine All-Father, were left to pursue their course dominated by false beliefs disastrous to their future and from which, without Divine aid, there was no deliverance?"

6. Such questions are old as Revelation, and young as to-day. Their insistence is due, on the one hand, to convictions of the unquestionable reality of a Divine Government exercised in the fulness of the Divine resources and perfections; and on the other hand, to the natural difficulty—the positive repugnance—of the reverent, rational mind, to admit the reality of any alleged fact or procedure which seems to be inconsistent with those perfections, in so far as it suggests partiality, impotency, or moral indifference, by the toleration in the many, of that which is prohibited among the few. The "Right Conception of God" renders such inconsistency unthinkable. Yet the facts which suggest the inconsistency—that is, the illumination of the Hebrews only, while the millions of the surrounding Heathendom were left in persisting and incurable darkness—are incontrovertible as surely as reason or historic testimony is at all reliable.

Yet the "Ways of God are Equal." "Clouds and darkness are round about Him," but "Justice and judgment are the habitation of His Throne." There must be therefore, in reach of reverent, intelligent research, some explanation by which these apparently

irreconcilable facts can be shown to be in perfect harmony with all that the "Right Conception of God" demands in the quality of His Government. *Because they are facts, and God is God*, such a conviction stands on the very threshold of enquiry, as a necessary *a priori* belief.

7. Similar apparent contradictions between Divine quality and government appear at first sight in the operation of material forces in relation to Mankind. Floods, tempests, earthquakes, pestilences—disease, pain, poverty, death—reap their dreadful and continual harvests, under the rule of Divine Goodness and power.

The existence of the latter are not to be doubted. The reality of the former may not be denied. Yet there is no real inconsistency. What seems to be so, is due to misconception. A more perfect knowledge of the constitution of Nature shows that the laws under which these phenomena of suffering and destruction take place are the necessary conditions of life and all its blessedness, whose sum of benediction immeasurably surpasses that of calamity. It is either a world thus constituted—a home and a theatre of action for innumerable myriads of happy creatures—or *it is no world at all*. The abrogation of any single law would render it uninhabitable.

There is a certain necessity in "The Nature of Things" by which Divine action is limited by Divine quality, because this "Nature of things" is not what might have been otherwise but what must be as it is, because of the perfection of Divine Creative Wisdom, energizing in Infinite Love.

8. So, in dealing with Humanity as created in the Wisdom of God a race of Moral Beings and Free-Will Agents, the sequences of such a constitution are necessarily allowed right of way. One of these sequences is, that in his moral determinations—in the exercise of his will towards good and evil—*Man may not be compelled but must be persuaded*. His action, to be moral, must be rational and spontaneous. Otherwise, though it may serve some moral purpose, it has in itself no moral value; and moral values alone are the objects of the Divine Moral Government.

9. At the time of the Great Moral Crisis, which was the occasion of the institution of the Divine Movement in the Hebrew Race, there can be little doubt that not only among the great parent civilizations of Egypt, Assyria, and Babylon, but also among the other great divisions of Mankind, which had overflowed from the original Asiatic cradle and centre, religious beliefs had become incurably corrupted into various forms of Polytheism; and that Worship had become more or less degraded into Stellar or Animal Idolatry.

Nor were such beliefs and practices merely nascent or partial. They had already become venerable, established, and authoritative. There is no record of any protesting minority—no voices in the Mythology, Poetry or Philosophy of those times, expressing any form of dissent. Among the great masses of Mankind, both the Primeval Revelation and the Pre-historic Tradition were either irrevocably lost or buried out of popular remembrance under successive strata of poetical and priestly imaginings, accumul-

ing for centuries. The only discovered exceptions are a few Semites in the Valley of the Euphrates, and perhaps a few Aryans on the Spurs of the Himalayas.

10. All this was of course a foreseen possibility, when Divine Wisdom, notwithstanding, made Man a fallible creature and a Free-Will Agent. It was not prevented because it was not preventible without the destruction of the Divine Work and the Divine Ideals. As sensibility permits pain, that it may provide safety and pleasure; as childhood with its innocence and ignorance, and maturity with its fallibility, involved possibilities of error, so Free-Will permits sin. Without these possibilities there could be neither sensibility, childhood, nor Free-Will. So Heathendom—the loss of Primeval Revelation—was necessarily possible, up to a certain limit. When that limit was reached the responsibility for the arrest of the defection was involved in the Divine plan, and provided for by the Divine Movement in the Hebrew Race.

11. Accepting, therefore, as we are bound to accept, the dictum—The Divine Method of preservation in the illumination and government of the family of Abraham and their descendants as narrated in the history of the Hebrew Nation, was absolutely perfect in its wisdom and justice—we are compelled to conclude that similar methods would have had to be adopted with every other people. A moment's reflection on the facts and purposes of Hebrew history will show that such a course was absolutely impossible. Nothing more grotesquely absurd than the proposition of a universality of the events and results of Hebrew history could be imagined. In the "Nature of Things" *there could be only one*

such movement in all Humanity for all Time. There could be but one Christ, and but one Israel out of whom Christ must come.

12. Israel was formed, served and suffered for the world, just as Christ came, lived and died for the world. In this sense the Divine Movement was truly universal. Its benedictions were not specially for Israel, but for Humanity. In originating this Movement, no existing Civilization was used. The persisting faith of a single family was supernaturally reinforced and so preserved. This persisting Faith qualified it for the Divine purpose. Out of that family was developed an *entirely New Nation*, which had never been corrupted, and thus stood towards the Divine Government in an entirely different relation from the rest of Mankind. It was in fact a special national creation, consecrated with its own consent to Religion; and having no part in the secular work of the world. To this relation its supernatural illumination and protection was due. No other nation would or could have taken its place.

13. There was thus no partiality in Hebrew selection. All existing nations were treated alike. Their relation to the Divine All-Father—the relation they had occupied for thousands of years—was in no wise changed. By virtue of the Primeval Revelation which they had corrupted they were possessed of established religious institutions, which, however far from truth, yet permitted the exercise of Moral faculty—the play of Conscience and the devoutness of Worship.

Had there never been a Primeval Revelation, the impartial justice of a Special Revelation might be fairly

impugned, and its reality become thus rationally doubtful. But since all Mankind were originally equal beneficiaries of the same Truth, further Special Revelation to those who had proved faithful left the rest without any cause of complaint. Thus a Primeval Revelation *is the prerequisite condition of the credibility of Hebrew Selection.*

In confining the renewal of Revelation to the One people capable of receiving it, and being faithful to it, there was nothing suggestive of indifference or impotency. The impossibility of a universal movement, as has already been pointed out, consists not in the measure of power required, *but in the quality of the thing to be done*—that is, in a departure from Creative Polity and Principle. The supreme welfare of the race, even its very existence as distinct from lower types of Being, demanded the inviolability of human freedom—the continuance of the untrammelled operation of those very forces by which the Truth had been corrupted and would be at that period resisted; for only by those same forces acting freely and spontaneously could the Truth be finally restored, received and preserved. Their operation down the intervening centuries was necessary to the existence of conditions under which both the possibility and the permanency of restoration would be ensured.

14. The misconceptions out of which arise the questions quoted above being thus cleared away, we may proceed with a further enquiry into the reason and the function of permitted Heathenism, under a light clear enough to discern their true significance, assured that a right solution of the problem will broaden and deepen the foundations of Christian Faith.

Moreover, the fact of the long-continued existence of Heathenism, as the only religion of the great mass of Mankind, is too colossal, too significant, to be ignored in any adequate philosophy of Revelation or of Divine Government. The problem is too deep and high for exhaustive solution by finite mind; yet God who made us thinkers has forced it upon our thought. It confounds us; but we know that as a resulting possibility—if not certainty—of Creative Action, it must have passed in review before the Divine Thought in the "Beginning," and, therefore, has some solution in harmony with Divine Wisdom and Love.

Its misconception is responsible for the gloomy severity of the Theology of some of the Fathers and early Reformers, and for much of the unbelief of past centuries. With many of our time it has been and still is a stumbling stone to faith—a cloud upon its Heavens almost hiding the Sun; for the long and wide existence of Heathenism seems to them to absolutely contradict the doctrine of a Primeval Revelation, or of any Revelation.

Yet there is absolutely no reason to make any greater difficulty of the Heathenism of ancient times than there is about that which prevails still, wherever the Gospel has not reached. The latter is descended from and identified with the former, and exists under the same principle of Divine Government. Its existence—its persistence—among the great mass of the world's population for thousands of years, is one of the most striking of the phenomena of Human History.

15. We are bound, therefore, to account for it. In endeavoring to do so we have need to be careful only that our conclusions, however far from the "Tradi-

tional" view, are consistent with Reason, with the established facts, and with the perfection of the Divine Attributes. It were a reproach to us to stand confounded before great Age-lasting, World-wide features of the Government of God, unable to think or afraid to express our reverent thought. *Where God has written large, it is that we might see; and we need not fear to read.*

The Revelation that comes to Humanity by supernaturally quickened sense or spirit-illuminated consciousness, is not complete in itself and does not stand alone. Besides that, there is the Material Universe and the volume of Human History. These latter represent not drift, but design. They contain thoughts of God and results of His government. They are a Revelation also, and we find, know and rightly comprehend the full truth only in the harmony of these related testimonies.

16. Let us go back, therefore, for a moment to first principles. Our fundamental datum is that the creative purpose as to Man can be realized only by a religious life. Creation completes itself in Man. Man completes the Divine purpose of his Creation in Religion. Its possibility, reality, continuity are, therefore, guaranteed by the Divine Consistency and Efficiency.

But what is Religion—its essential soul—that which constitutes its reality? Is it not, under any creed, the soul's endeavor to do right—to come into communion with and right relation to God by reverent self-surrender to His Will? But the doing of right does not necessarily involve the possession of truth. Every man does right—the only right possible to him—when he

does that which he believes to be right according to the Divine Will. *Beyond that, conscience makes no demand.* Therefore Religion—that for which Man was created—may exist—does indeed exist with indisputable reality—though founded upon error.

17. The fact is, though seldom duly emphasized, that the creative plan of Man's nature *did not provide against the possibility of either sin or error*; but because the continued existence of undegenerate humanity depends upon the sure survival of Religion, *it did provide that error, mistaken for truth and served as truth, could not destroy Religion.* Truth might be unattainable, but Right was always possible. As the Moral Faculty was the creatively designed seat of control, and through it must come the inspiration to all noble achievement, *so Religion in some form must continue* if the Human Race was to remain undegenerate. *So it did continue*, as a preventative of Savagery, a foundation of Civil Government and Social Order, a progressive force developing Knowledge, Literature and the Arts, and thus creating Civilization. So God had decreed, and so it came to pass. When Truth was obscured or lost, none the less Religion continued. The ancient Civilizations grew up around it. Their noblest architecture, their arts, laws and literature were its creatures—the direct and inevitable product of the religious forces of Man's Nature, impelling him to worship and serve the Divine and Holy; and by that worship and service developing and exalting all his powers and ambitions to highest possibilities of splendid achievement.

18. So he went forth clothed with power unto all the

vacant spaces of the virgin earth, and filled the world with Empires whose story is lost, but whose ruins are testimony to moral quality and vigorous intellect.

Their creed was false, and by that falsity they suffered immeasurable loss. But their unconscious error did not involve moral depravity. They worshipped as they believed, and we do no more. Amongst them there were the same varying degrees of sincerity doubtless as amongst us; but there were none the less genuine realities of pure religious feeling and purpose—just as real, and we may not doubt just as acceptable as our own. *That Reality of Religion* saved them socially and intellectually; so that down the Ages, Mind and Manhood, Learning and Virtue, Friendship and Valor, Magnanimity and Mercy, the Sense of Justice and the Love of Truth and Beauty, perpetuated themselves in types of grandeur worthy of everlasting remembrance. Such result will help us to understand why Heathenism was permitted.

19. But there was more than toleration. *There was also function.* They had a work to do—a place under the Divine Government in the preparation of those better conditions which required the lapse of Ages and the passing through the “Mills of God” of many generations before they could be realized.

To some thinkers, especially to those whose ideas are grounded exclusively upon Hebrew history and prophecy imperfectly understood, the very existence of these Heathen Religions and the greatness of the Empires in which they flourished, appear to have been mere growths of defiant rebellion against God; always and altogether abominable in His sight, and constantly

under His wrath; without any place or function under the Divine Government, or share in the Divine favor; but, on the contrary, existing only by suffrance and always under a curse.

Such a conclusion is not justified by the nature and contents of Hebrew history and prophecy rightly understood. In view of what we know of the religious motives and moral status of these peoples, it is not consistent with the justice and mercy of God. It is flagrantly inconsistent with the word and work of Christ, and the Revelation of the Father in Him.

20. While the separation of Abraham and his descendants as the instruments of a special purpose certainly meant that they were to occupy a new relation, it did not mean, as regards the rest of Mankind, that the original relation in which all humanity stood from the Creation *was in any wise changed*. They were simply left to work out their destiny under the undisturbed operation of Natural Law. As instruments of another phase of the Divine purpose, they still remained under Providential Care and Control.

21. The doctrine that the great mass of the Human Race were suddenly abandoned, and left to drift as outcasts from the Father's love and care, and that all His Divine affection was transferred to the ingrate, stiff-necked, unstable and rebellious handful in Canaan—that while the other great peoples were filling and ruling the World, Divine Government had no part in their wonderful achievements—no purpose in the permitted events of their history—no communion with the millions of their mistaken yet sincere and devout worshippers—belongs only to the Pharisee and the Bigot. It

ought to be impossible to us, whose philosophy and theology must harmonize with the Great Truth revealed in and by Christ—that “God so loved the *World* that He gave His only begotten Son”; for He loved it *in the days of Babylon equally as in those of Rome*. For satisfaction of heart and brain we must have a doctrine or philosophy of Heathenism at once more rational in itself, and more consistent with the Divine Character and the Gospel Message. An outline suggestion of such doctrine is found in the following paragraphs:

22. The Divine Plan—the creative purpose for Humanity—was larger than the National Life of Israel. At the time Israel was separated that plan was only in its initial stage of realization. *Israel never did and never could complete it*. In the far-reaching future of the World and the Race, there were yet to be realized the great events of the successive historical Empires, filling up thousands of years of upward development into more perfect forms of Social and National Life—great advances of Knowledge—great emancipations of Thought—great conquests of Science by which Nature would be compelled to surrender her Secrets and yield up her forces and treasures for the Service of Mankind; until with slow but sure advance by ebb and flow, through all the tragic and all the joyous story of Glory and Shame, of Victory and Defeat, at last, in the destined fulness of the Ages, there should come the World of Gospel times and Gospel possibilities.

All that was yet future, and yet of very necessity must come to pass. That it should come to pass as it did, yet without any Divine Foresight, Purpose, Counsel or Control—a mere chance result of forces disowned

of God—is utterly unthinkable. It was a movement in the World outside of Israel, which focussed at the same point as the Special Movement within Israel designed to humanly produce the Christ and the Scriptures; and was equally controlled and realized by Divine Government, through which there ran the unbroken thread of Eternal Purpose.

23. This great secular work of *perpetuating the Race and perfecting the civilization already begun*—of carrying forward Humanity's progress to the period and possibility of the appointed Re-illumination—*was the task providentially assigned to the nations outside of Israel.* To Israel—the Hebrew Race—on the other hand, was assigned the work of preserving the Primeval Revelation, and of receiving, in trust, its fullest communication as given by prophetic inspiration during the centuries between Moses and Christ; and of becoming through all Time a World-wide Witness by which that Revelation should be attested.

24. Seeing this, we can see that both sections of Humanity were equally under Divine Government, and both equally, though unconsciously, instruments of a Divine purpose. Moral quality was possible—though not in the same degree—to both; and both according to moral quality were equally the recipients of the Divine favor. Israel—the Hebrew Race—served under a Special, Supernatural, Remedial Dispensation of Light and Law, necessary to the accomplishment of the purpose of its national existence. The rest of Mankind served under the Original Revelation and the great beneficent system of Natural Law—the appointed condition of Humanity as a whole. In the former there

was supernatural corrective and purifying discipline, and protection from overwhelming forces. In the latter there was no supernatural interference with the operation of the forces working under Natural Law. As an initial equipment they had the knowledge of God in His unity and moral perfection and Omnipotent powers, with the established Religious Institutions founded upon that knowledge. The best that God had to give in the World of their time was possible to them and multitudes enjoyed it. But by the law of their Dispensation, the measure of their blessedness depended on the degree to which they preserved the Truth, and the conscientious devotion with which they obeyed it. They rose or fell, they endured or perished, according to their own chosen relation to the Eternal Forces which in the wisdom and love of God ever work for the greatest good of the greatest number. The fundamental principles that the strongest must prevail, that the wisest and best would be most blest, that the perishable and temporary must disappear, were left to operate unhindered; and error and moral depravity were left to be corrected by their own results, as calamity gave warning and excess produced reaction.

25. In the intermediate centuries there was unrelieved darkness; but as the original light grew dimmer, it was by Divine Provision reinforced through contact of surrounding Heathenism with the National Life and the dispersed captives of Israel, as well as by increasingly clearer comprehension of the testimony of Nature to the Unity and Righteousness of the Creator. Thus Truth never utterly perished. Religion evermore persisted. The communion of devout souls with God was

always possible; and because of that, secular progress continued down the centuries until it culminated in Roman Power and Laws, and Grecian Language and Literature as the necessary conditions of Apostolic Success.

For these and other associated results, in their sum total constituting the "Fulness of time"—the secular preparation for the Gospel—the World of the Christian Era was indebted solely to the Heathen Civilizations. But the power of the Gentile Nations to create those civilizations was equally due to the dominance of Religion in their National life.

True, the creed was false and the rite was foolish; but none the less through these creeds and rites there was the culture and exercise of Man's religious nature in obedience, worship and thanksgiving. Through these again were continued the vitality of Conscience, the stimulation of Intellect; and chiefest of all—their intended result—the prevalence of those noble types of Manhood and Womanhood, which were *fuel ready for the fires of the Spirit* when the flaming tongues of Pentecost heralded the New Dispensation.

As a factor in the great work of the secular progress of Humanity the Hebrew People had no place. They were disqualified by limitations of territory and numbers, and, most of all, by the obligations and objects of the Special Government under which they had lived for twenty centuries. As a World Force during that period they were altogether insignificant, and compared with the culture beyond Palestine they were almost primitive. Being but a handful, their designed separation from the secular forces was no appreciable loss.

But, on the other hand, by virtue of their religious illumination; their position on the World's Highway and Battlefield; their calamities, captivities and dispersions, they became the instrument and theatre of that Higher Spiritual Work, for which all the rest was prepared, and by which it was finally illumined and transformed.

Jew and Gentile were complementary, co-ordinate factors in a Movement which neither could achieve alone. Each existed in a relation which involved the other. The final Revelation of God in Christ, and the World conditions which made the publication and reception of that Revelation possible, were the Divinely Projected Goal of their co-existence—of the mutual reaction of their forces and the co-ordination of their results. They met at the Cross, and by the Resurrection were fused into a new and transcendent potency by which is being built up the Kingdom that is to endure forever.

27. "I have," said Christ, "other sheep which are not of this fold. Them also must I gather; and there shall be one Flock and one Shepherd." It is a familiar thought that that flock will include the Patriarchs and Prophets, the Saints and Martyrs, and a multitude of the humble and unknown of the righteous of Israel and Christianity. Not to stop there is to deny the common Fatherhood and the impartial love and justice of God. Nay, but are we not the rather bound to believe—should we not rejoice that we are privileged to believe—that when the Great Shepherd has gathered all His own there will be included not only followers of Moses and Christ, but a great company—innumerable as the stars

for multitude—from every Age of the World, from every condition of Society, from every nation and people, from every land under the sun, who, obedient to their convictions of truth and duty, “*Perfected Righteousness*” in the fear of the *only God*, and according to the rites of the *only Religion* they ever knew.

28. Thus believing, the darkness passes out of the Heavens of Thought; for wandering Humanity was never outcast or forgotten, nor ever ceased in Egypt, Babylon, Persia, Greece, Rome, China, India or elsewhere, to be bound up in the unity of a Divine Purpose and included in the wide embrace of a Divine Love.

To that Love unchangeable and all-comprehending, *all Earth's millions have ever had the same relation*. All her civilizations and religions have had their place, as permitted and utilized results and forces. All her oppositions have been but little eddies rippling the surface of a great current of Divine Control.

Down from the “Hoary Dawn,” through all the warp and woof of human history, gleam out radiant, continuous strands of Divine Purpose and Government; binding the texture, shaping the pattern, and showing where the shuttle of God shot through. As we trace these strands backward we seem to read the words of the Psalmist—“The Lord reigneth! Let the Heavens rejoice! Clouds and darkness are around about Him; but Justice and Judgment are the habitation of His Throne.” As we trace them forward the interwoven glory prophesies: “The Kingdoms of this world shall become the Kingdom of Our God and of His Christ.”

Finis.

APPENDIX

SECTION I.

EVOLUTION DISCREDITED.

1. "The greatest Scientists and Theologians of Europe are now pronouncing Darwinism to be absolutely dead."—*Prof. James Orr, D.D.* (as quoted in "*Bible Student and Teacher*," October, 1908).

2. "Much of the difficulty on this subject has arisen from the unwarrantable confusion or identification of evolution with *Darwinism*. Darwinism is a theory of the process of evolution, and both on account of the skill with which it was presented, and of the singular eminence of its propounder, obtained for a time a very remarkable prestige. In these later days, as may be seen by consulting a book like R. Otto's '*Naturalism and Religion*,' published in '*The Crown Library*,' that prestige has greatly declined. A newer evolution has arisen which breaks with Darwin on the three points most essential to his theory: 1. *The fortuitous character of the variations* on which '*natural selection*' works. Variations are now felt to be along definite lines, and to be guided to definite ends. 2. *The insufficiency of 'natural selection'* (on which Darwin almost wholly relied) to accomplish the tasks Darwin assigned to it. 3. *The slow and insensible rate of the changes* by which new species were supposed to be produced. Instead of this the newer tendency is to seek the origin of new species in rapid and sudden changes, the causes of which lie within the organism—in '*mutations*,' as they are coming to be called—so that the process may be as brief as formerly it was supposed to be long. '*Evolution*,' in short, is coming to be recognized as but a new name for '*creation*,' only that the creative power now works from *within*, instead of, as in the old conception,

in an *external*, plastic fashion. It is, however, creation none the less."—"Science and Christian Faith," *Rev. Prof. James Orr, D.D.*

3. Prof. George Frederick Wright, D.D., LL.D., Editor of *Bibliotheca Sacra*, is a Scientist of international reputation, and one of the profoundest thinkers of the Age. In a recent article published by him in the *Bibliotheca Sacra*, April 1909, he points out most effectively the mistakes of Darwin and his followers. Among those mistakes he emphasizes his extravagant exaggerations (1) as to geological time, and (2) as to the minuteness of Beneficial Variations. These mistakes, Dr. Wright declares, "vitiated his most fundamental assumptions." After showing that the mistakes of his followers are even greater than Darwin's own, Dr. Wright closes his masterly article with the following weighty and timely statement:

"No doctrine of natural selection which rules out the hand of God in directing the variability of species and in adjusting it to the complex changing and mechanical conditions which select and preserve the ascending series leading from amoeba to man can be entertained by any well-balanced mind. Much less can the God of the Bible be eliminated from human history. No doctrine of theology is affected to any appreciable extent by the indefinite theory of the origin of species through natural selection. On the other hand, the doctrines of original sin, of foreordination, of future punishment, of the solidarity of the human race, and of the reasonableness of a historical religion which recognizes these facts, are strongly supported by numerous new analogies which are made to appear between religion, natural and revealed, and the constitution and course of nature. The world waits for another Joseph Butler adequately to treat this most suggestive and instructive theme."

4. "In the 'Nineties' for the first time a few timid expressions of doubt and opposition were heard, but these gradually swelled into a great chorus of voices aiming at the overthrow of the Darwinian Theory. In the first decade of the Twentieth Century it has become evident that the days of Darwinism are numbered."—*Prof. Hartmann's "Passing of Darwinism."*

5. *The London Times*—confessedly the foremost secular journal in Christendom—summed up the case *for the world*, in an editorial on "The Centenary of Darwin," in its issue of February 12, 1909. The estimate expressed, on the basis of facts that are too well known and authenticated to be ignored or denied, is in harmony with—indeed, identical with—the conclusions formulated by Professors Wright and Macloskie. We quote from it:

"The Darwinian conceptions have done their work, and it has been a valuable work; but no one who surveys the intellectual field to-day can imagine that they fill the human mind with the complete satisfaction that they once inspired. There are many attempts to get beyond them and to find the explanation of what they do not explain. . . . Modern study of variability shows that every species has a limiting curve within which considerable variation from the normal standard may occur, but that all variations, whether in the direction of excess or deficiency, revert to the average type. From this point of view, therefore, the Darwinian hypothesis is undermined. Again, De Vries and others of the later naturalists are impressed by the uselessness in the struggle for existence of the minute beginnings of a new structure, no matter how useful it might prove in its fully developed form. They therefore treat the small Darwinian variations as mere fluctuations inside the specific curve of variability, and assume that at very long intervals a species throws off a widely different form fully equipped to hold its own as a new species. As no explanation can be found of these facts, we seem to be brought once more perilously near to the dreaded special act of creation.

"These recent speculations have no positive value, but they are negatively significant as showing that the Darwinian hypothesis is losing its hold upon men's minds. Like every bold generalization that arrests attention, it has done a great and useful work."

6. Sometime since, a young attorney of New York City proposed the following question:

"Is it a fact that a majority of the best minds, at the

present time, believe in the theory of evolution? (The meaning of the word evolution is here restricted to the development of physical man from a lower zoological class into his present position.)"

We referred the question to our friend, the distinguished biologist of Princeton University, Professor George Macloskie, LL.D., D.Sc., for an answer. After stating that the general theory of evolution is widely "accepted—though not yet absolutely proved"—as being "either true or somehow parallel with the truth," he added:

"But it would not in our judgment be safe to add that the majority of biologists believe in the evolution of man. It is still true, as was written by Claus a generation ago, that the only evidence in favor of holding the evolution of the highest form is a deduction from the evidence as to the evolution of the lower forms. Ever since Darwin speculated on the subject there has been unwearied research as to the case of man, with many interesting discoveries, but no solution of the chief problem. . . .

"Such scattering testimony is disconcerting and disappointing, and to a man of science it forces home the impression that some factors have been overlooked. The disappointment caused by such a condition reacts upon the general Darwinian theory, and has driven men to renew the investigation in the experimental way, with efforts rich in results, though not yet reaching the result chiefly desiderated. Few men believe that experimental work, or even natural research work, will ever reach the end of explaining how the human mind and the moral faculty and the soul can have originated without such an intervention of the Divine Power as we should call supernatural."

7. "As a result of these investigations there are before us the following facts:—The failure of evolutionists to establish the claim that original life-germs came into existence by natural process; their inability to show that, in the world of living things, there exists a law of development and improvement; the complete breakdown of their claim that, by natural processes, lower species of plants and animals may

be transmuted into higher; the fact that in all early and late excavations and researches not one connecting link between any of the millions of different species has been found; the fact that mental science and all the physical sciences have not yet discovered a particle of evidence showing, or even suggesting, that any animal ever had reached or ever can reach a point where, slowly or suddenly, it can come into possession of a human soul, a human mind, or a human body; the fact that biologists, geologists and archaeologists have overwhelmingly silenced the assertion that the human race began low down and through countless ages has worked itself up to its present civilized state; the downfall of the scarecrow and utterly false though continually repeated assertion that scholarly men, men of science and the world's great philosophers are all evolutionists; the recent abandonment of evolution by those who once held the theory and who at the present moment are making vigorous assaults upon it; the absolute incompetence of evolutionists and of 'advanced theologians' to formulate any system of ethics or religion that at all approaches those made known by ancient Jewish prophets and New Testament evangelists—in view, therefore, of this majestic array of facts, need there be a moment's hesitation in saying that the hypothesis of evolution, together with all other speculations so far as they are attached to it, new theology, higher and destructive criticism included, has collapsed beyond any hope of restoration?"—*Prof. L. T. Townsend, Ph.D., D.D., Boston University.*

SECTION II.

EVOLUTION UNSCIENTIFIC.

8. After an exhaustive review of the alleged facts of the Darwinian Theory, and the speculations founded upon them, Sir William Dawson wrote:

"In so far as the Origin of Species or the Origin of Man is concerned, the Darwinian Theory is not entitled to rank as scientific induction. . . . None of the Species are known

to pass into each other by varietal forms, and the supposition that they were produced by the passage of one into the other, even if this were granted to be possible, requires such a complicated combination of changes in the animals themselves, that it simply becomes incredible except on the supposition of intentional intervention."—*Nature and the Bible*, p. 144.

9. The oldest human remains found—such as skulls, skeletons, etc., are by the Darwinian Theory dated back 10,000 to 20,000 years. Of these Sir William Duncan declares:

"If their antiquity be conceded, they take away all semblance of probability from the doctrine of the Origin of Man by derivation. They tell us that Prehistoric Man had the same high cerebral organization that we possess now; and we may infer the same high intellectual and moral nature, fitting him for communion with God, and headship over the lower world."—*Nature and the Bible*, p. 174.

10. "I share Virchow's opinion that the Theory of Evolution in its complete form involves the assumption that at some period or other of the Earth's history there occurred what would now be called 'Spontaneous Generation'; but I agree with him also that the proofs are still wanting. I also hold with Virchow that the failures to prove it have been so lamentable that the doctrine is utterly discredited."—*Prof. Tyndall (quoted by Ebrard and Townsend)*.

11. The chemical origin of life (declared by Haeckel, Darwin's disciple) has been abandoned by Prof. Huxley and Sir William Thompson. The doctrine that God alone has the power to originate life, is the testimony of the world's most eminent scientists and profoundest thinkers, among whom may be mentioned Agassiz, Beale, Carpenter, Dana, Davy, Dawson, Faraday, Forbes, Gray, Helmholtz, Lord Kelvin, Sir Oliver Lodge, Herschel, Leibnitz, Lotze, Maury, Romanes, Pasteur, Verdt, Ebrard, etc., etc.—See *Townsend's "Collapse of Evolution,"* p. 14.

12. For absolutely complete and destructive refutation of the Evolutionary Theory of the derivation of the higher species from the lower, by "variation," "struggle for existence and survival of the fittest," "change of environment," "sexual

selection," etc., as set forth in the works of Darwin, Haeckel, and their disciples, see *Ebrard's "Apologetics,"* Vol. II., p. 176.

Ebrard's positions are supported by Wigand, Semper, Pfaff, Hoffmann, Heer, Barrande, Gopperte, and other eminent German authorities on Geology, Physiology, Botany, Biology, Archæology, etc. The fulness of detail with which the argument is conducted precludes full quotation. A few extracts upon important points are subjoined:

(a) "A variation by which one species could pass over into another species, or even one family into another, or one class into another, is not really to be found in nature—not even in the region of artificial breeding." P. 10.

(b) "In actual nature, however, all individuals of one species are really organized in an equally favorable way, so far as the properties of the species are concerned; and unequally only as regards individual strength, soundness and size. The (supposed) law of 'natural selection,' therefore, could never lead to the origination of a new species; but at most to robuster individuals of the same species." P. 11.

(c) "The possibility of the origination of higher species and orders of plants from the lower is plainly undemonstrable from the facts." P. 21.

(d) "There cannot rationally be any talk about 'struggle for existence among plants'; nor can we seriously speak of sexual selection in the vegetable kingdom. None of these things can explain a development of morphologically higher species, genera, or classes from lower." P. 23.

(e) Were the assumed 'Law of Adaptation' correct, we ought to see the classes and species in a present—it may be long drawn out—but constantly continued process of development. What we actually see is the very opposite. The oldest fossils of extant species are precisely similar to the existing type. Millions of years have made no change." P. 30.

(f) "According to Darwin's Theory, the higher forms of the animal kingdom must first appear in the later Geological Formations; since an infinitely longer time, according to his own assertion, was needed for the develop-

ment of a Vertebrate out of an Infusorian than for that of a Mollusc. *But here facts again tell us quite an opposite story.* In the very lowest Fossiliferous Strata six classes of the animal kingdom appear, among them the Articulata, the fifth highest among the thirteen; while in the Silurian we have without exception all classes of the three highest, up to Fishes inclusive; and in the Permian we have the Amphibia, and in the Jura all the thirteen classes."

(g) "In the third place, one should certainly find among the petrefactions those beings that mark the transition from one class and species to another. *As a matter of fact, however, it is not so.* Suddenly in a new Stratum of a particular Formation you come upon an entirely new world of plants and animals." (After giving the geological facts in detail the author proceeds):

"In short, the case stands actually thus: In the Carboniferous period all the orders of the animal kingdom have already made their appearance—Radiata, Mollusca, Articulata, Vertebrata, the latter indeed as yet only in its lower forms. In the principal successive periods some one of the lower or middle forms reached its highest development, *e.g.*, the Saurians, during the Lias period; then gradually still higher forms reached their highest development; while those that had clearly gained their summit fell back again; and each such period presents us with a completely changed plant and animal world, and is completely separated from the period preceding by the intervention of a period almost destitute of plants and animals." P. 61-2.

(h) In reply to the argument of Haeckel that the elevations and depressions of the different parts of the earth alternate with each other; that during the upheaval there could be no deposit, and so the wanting intermediate forms are not retained, the Author continues:

"It is not really true that between the two Palaeontologically different Strata periods of upheaval are always found. The whole Jura Range, from Fichtlebirg down to the Lake of Geneva, has been formed in an uninterrupted succession by deposition from the Jurassic Sea, is a fact proved by the

parallel position of the Strata, and is admitted by all Geologists. Nevertheless, after the Terebratulæ, Belemites, and Saurians of the Lias we have the altogether unrelated Posidonians of the Posidonian Slate without any intermediate forms; and these again without any intermediate links are succeeded by the Pectinidæ and other kinds of the Terebratula Species of the Brown Jura.

"After the Muschelchalk and before the Lias is the deposit of the Keuper Sandstone, which necessarily was deposited under water. If, therefore, the Terebratula of the Lias formation had originated by derivation and gradual change from those of the Muschelchalk we must certainly have found the transitional forms in the intervening Keuper Sandstone. But in all Wurtemberg and Franconia no trace of such is found.

"Those clay slates and quartzites in North America, England, Bohemia, whose upper Strata contain petrified plant and animal species, are in their low strata absolutely without fossils. The organizations make their appearance suddenly. . . . In the lower Silurian formation Cephalopoda, Crustacea and Fishes make their appearance suddenly without intermediate forms; while in the underlying Cambrian formation no trace of them is found. This is equally true in Bohemia, England and Scotland. Equally sudden the Trilobites make their appearance, and that before the Cephalopoda, which occupy a lower rank of development; equally sudden the Fishes, as many as sixty species appear; in the same manner we meet with the Amphibia in the Coal Measures and the Mammals in the Keuper."

Commenting on these and other associated facts, the eminent Geologist, J. Barrande, is quoted as follows:

"As the result of our researches we must maintain that observation at first hand presents a *Radical contradiction to all the conclusions of the Theory of Descent*. The Theory is completely overthrown by the logic of facts." Goppert and Smarda are quoted to the same effect. P. 66.

(i) "If an embryo which at first shows only simple, imperfect organs, develops itself in the parent womb into a perfect individual, then neither any process of adaptation, nor

any 'struggle for existence' can account for this perfecting. If the embryo, simply in consequence of the law of its growth, is developed into a being of the highest perfecting, it follows that the assumption of 'laws of adaptation' and 'struggle for existence' to explain the origin of more perfect Species and Genera, are superfluous, as they have been shown to be impossible." P. 54.

13. "If Science is not guess-work, but *knowledge*, then we dare assert that the 'Origin of Species' is not Scientific. It abounds in such words as perhaps, probable, probably, apparently, possibly, may be, if, etc. Again and again we meet with such doubtful expressions as: I can not doubt, I think, I believe, it appears to me almost certain, we must admit, I am fully convinced, we may reasonably suppose, etc. Many assertions are made to the end that things seem so, appear to be, may be, must be, might be, and the like. In my copy I have counted *no fewer than* 855 of these conjectures, assumptions, surmisings, etc.

"Now each of these little perhapses, probablies, possiblies or guesses might be quite insignificant if taken alone. But when we take so many of them, combine them with the facts that are presented, and then attempt to realize *that it is from such baseless premises as these that so much is drawn*, the result is both bewildering and amusing. For it is upon a great accumulation of these little uncertainties that Mr. Darwin largely rested his imposing system. If the foundation is so uncertain, what may not the superstructure be?

"Now every one will concede to this able man, this patient investigator, and yet this gigantic supposer, the privilege of having his opinion, of believing, thinking, supposing, suspecting, assuming, being convinced, *and so on to the end of his catalogue of uncertainties*. It is conceded that he may *suppose* that *may be* many little things *perhaps* might *possibly* be *probably* so. But to build a great system, which intelligent men are expected to accept, so largely of possibilities, probabilities, conjectures, guesswork and the like, and even call it *science*, is going a little too far. So, on even so vast an accumulation of these little seem-sos and may-bes as that

PANTHEISM AND THEISTIC EVOLUTION 225

which Darwin succeeded in getting together, *we do not concede to any man or men the privilege of denouncing creation, robbing God of His own place in the universe, and of undermining men's faith in the Bible and Christianity.* When God and eternity are concerned, we want something more substantial than unscientific guesswork and the dubious principles springing therefrom."—Rev. G. L. Young, in "*Bible Student and Teacher*," July, 1909.

14. "All the facts of the past cycles of the earth are against Darwinism. Protoplasm evolving a universe is a superstition more pitiable than the Paganism which worshipped the image of Diana as the mother of Creation."—Dr. Leavitt, *ex-President Lehigh University.*

15. "Evolution, Theistic or Atheistic, is not supported by one well established fact, in the whole range of either Science, Philosophy or Religion."—Prof. L. O. Townsend, Ph.D., D.D.

SECTION III.

PANTHEISM AND THEISTIC EVOLUTION.

16. Dr. Sheldon, in "*History of Doctrine*," Vol. II., gives the following quotations:

From Spinoza:—"Besides God there can be no substance nor can any be conceived. Particular things are nothing but the affections and the attributes of God, or modes in which the attributes of God are expressed in a certain and determinate manner."—*Ethica, Part I., Prop. 14, 25.*

From Schelling:—"The incarnation of God is an incarnation from Eternity. All things are but manifestations of our Essence or Reason—forms of the Self-Revelation of the Absolute."—*Phil. of Identity.*

From Hegel:—"Every individual Being is some one aspect of the Idea, that is, of Universal Reason or God."—*Logic, Cap. IV.*

Commenting on these and similar expressions, Dr. Sheldon says of Spinoza:—"His system allowed no place for a Divine incarnation in the Christian Sense, but he evidently regarded Christ as far above all other Teachers as respects his Knowl-

edge of the Mind of God. To the Bible he rendered a qualified assent, regarding it as pre-eminently pedagogical, or accommodated to the needs of practical piety rather than to those of theoretical knowledge. Miracles he utterly disallowed, holding that what is repugnant to the order of nature, must be repugnant to the mind of God." In Spinoza we have undoubtedly the example of the Radical Critic. His philosophical naturalism left, of course, no place for assuming a Supernatural communication to the sacred writers.

Speaking of the philosophy of Schelling, Dr. Sheldon says of it: "It inculcated that truth which belongs to all poetic contemplation of the world—the truth that Nature must be viewed as closely linked with Spirit. It called attention to the Divine Immanence, and presented an offset to those ways of thinking which separate too widely between God and His workmanship. Nevertheless, the 'Philosophy of Identity' must be regarded as largely alien from Christian thought. It went far away from the Christian Standard in its fundamental tenet. Its doctrine of God runs into the unhealthy maze characteristic of all Pantheistic Speculation." P. 241.

Of Hegel's Philosophy generally Sheldon writes: "Hegel indulges representations that accord rather with a Pantheistic than with a Theistic theory—representations which seem to extinguish all definite bounds between God and the Creature. Such expressions as these, as well as his general theory of evolution, seem to reduce all things to moments in the process of the Absolute by which it comes to a full self-realization."

SECTION IV.

ARCHAEOLOGY.

EMERGENCE OF HUMANITY FROM ITS BRUTE BEGINNING.

"Another claim made by the evolutionist, one that is quite essential to the successful maintenance of the most important phase of his theory, is that the human race, after its emergence from lower animals, began its career not much above the level of the brute, and through countless ages has been working its way up ever since to its present state of civilized life.

"After having found the previous claims of the evolutionist destitute of scientific support, it cannot be expected that thoughtful men will accept this additional assertion without asking for evidence in support of it. In other words, one is justified in demanding facts before accepting this or any other theory on the say-so even of men who hold university professorships and who seem to have vast knowledge and ability to express themselves in exceedingly learned phraseology.

"1. DISCLOSURES OF ARCHAEOLOGY AND HISTORY.—It is found as a matter of fact that the peoples of whom there is the earliest historic account were not as has been claimed, low down, but were high up. The Egyptians built immense cities, invented systems of astronomy and writing, constructed a time calendar, founded schools of law and medicine, gathered extensive libraries, and did other things in ways that people of the present generation are unable to do. And there were other nationalities of equal antiquity, possibly of earlier date, who were no less civilized, notably those who built their great cities in the Babylonian valley. The Wolf Expedition, led by Dr. William Hayes Ward, and notably the excavations under Professor Hilprecht in the Nippur region, going back three and four thousand years B.C., have put a complete negative upon all assertions as to the degraded conditions of those primitive people. And, too, other explorations have brought to light hundreds of tablets showing that there were in those Euphrates and Tigris valleys, nearly three thousand years before the founding of Rome and two thousand before Abraham left Ur of the Chaldees, great business activity, peaceful diplomatic international relations and complicated private life, that afford unassailable evidence of high civilization.

"These discoveries impress one especially by reason of the broad range of subjects that engaged the thoughts of the people who lived in those times—the earliest of which there is any record—a range that compares favorably with systems of study now pursued by civilized nations. Aside from mere historical writings there were definite problems of history stated and expounded; there were theories and speculations

in astronomy and astrology; there were measurably systematic treatises on geography, jurisprudence and theology; there were treatises on architecture, with plans and ornamentation for buildings, and on applied mechanics and sculpture. And what is especially noteworthy is the fact that these various tablets were arranged, classified and catalogued the same as in modern libraries, as if designed for everyday use and for a large number of readers. It is evident, therefore, that such intellectual enterprise must have had a much earlier background of civilization and knowledge than that of the period when these tablets were written and catalogued. The Augustan age and the Elizabethan era did not shine out from a totally black night that immediately preceded.

"Nor are we destitute of other evidences of civilization. In Crete, as early as four thousand years before the Christian era, there were royal palaces having sanitary conditions superior to those in any city of America until within comparatively few years. Indeed, it is gradually dawning upon the minds of well-informed people, that, in the most primitive times of which there is any record, man enjoyed a degree of civilization not surpassed in any period of the world's history earlier than the middle of the last century.

"2. DECADENCE AMONG MANKIND.—But what tells even more fatally against the assertion of evolutionists, that man has worked his way up from a savage state in which he is said to have originated, are the almost innumerable and certainly unmistakable proofs of decivilization and decadence rather than progress. Southern Europe, Asia, Africa, Central and South America abound in such evidence. The marble palaces and high attainments of those primitive peoples in the course of centuries have given way to the mud-walled hovels and wretchedness now everywhere met by the traveller. The degraded Fellaheen of Egypt are the descendants of the men who built the gigantic pyramids. If, therefore, progress is the claim, then regress is the counter claim. In other words, the fall downward of these people is more strikingly evident than the fall or climb upward.

"3. PHILOLOGY, COMPARATIVE RELIGION, AND CODES OF ETHICS.—Or, taking into view other fields of research, the case

against the evolutionist grows stronger and stronger. It is now acknowledged by linguists that if philological science clearly demonstrates anything it is that primitive tongues, in almost every instance, disclose a background of high civilization and bear an unmistakable impress of descent, rather than ascent. By way of illustration, take the name of the beautiful New Hampshire lake, Winnepesaukee, whose meaning is the Smile of the Great Spirit. Here in this word alone is disclosed the fact that the ancestors of the untutored savage, back somewhere in the family line, had well-defined ideas of the beautiful, were monotheists, believing in a Supreme Being who has a fatherly heart and who at times, with a benignant smile, looks upon His children.

So, too, the science of comparative religion, at almost every point, furnishes damaging evidence against the assumptions of the evolutionist.

"Professor Schlegel reached a conclusion that since his day has been concurred in by all workers in this field of research: 'The more I investigate ancient history, the more I am convinced that the nations set out from a true worship of the Supreme Being.'

"And the earliest ethical codes that have been discovered, those of the ancient Egyptians and Babylonians, in loftiness and purity, quite put to blush modern systems of ethics except where Bible revelation has come in touch with the people. In a word, every discovery during the last twenty-five or more years in these different fields of investigation and learning, those of geology, history, archæology, anatomy, philology, ethics, and religion, have demonstrated the fact that so far as is known, the first beings on earth who wore the human form were not brutes, nor even barbarians, as evolutionists tell us, but had bodies just as perfect, brains or intellects just as capable of working and languages just as complete in expressing thought, as those of any people now living. These are conclusions based upon established facts and reached by approved scientific methods rather than that lecture room, platform and pulpit guesswork that for a decade has had full sway—guesswork, boldly venturesome, somewhat ingenious, but absolutely destitute of any valuable results."

THE AGE OF HUMANITY.

"Nor should the correlated assertion of the evolutionist that the human family has been on earth 'countless ages' be received as an established fact until brought under the searchlight of scientific investigation.

"There have been, it is true, many speculations as to the long duration of human history. With some show of reason Professor Lyell in his day argued that two hundred thousand years at least should be allowed for human life on earth. Professor Thomas Sterry Hunt, from biological and evolutionary points of view, advanced the opinion that man has been on earth not fewer than nine million years. But Mr. Lalande, a French astronomer, out-estimated them all, for, not being able to think of any way, scientifically, for starting the human family, he reached the conclusion that man was not started at all and therefore is eternal.

"1. FORMER THEORIES ABANDONED.—The facts, however, are now found to be against even the lowest of these estimates.

"Within the last decade, as our readers scarcely need be told, the entire drift of reputable scientific opinion is in favor of bringing the origin of the human race within easy hailing distance. Professor H. W. Haynes, a careful investigator, and leading American geologist, within a few months has made this statement: 'The evidence for the antiquity of man on the hypothesis of evolution is purely speculative, no human remains having as yet been found in either the Miocene or Pliocene strata.' 'The Miocene man,' says Professor Le Conte, "is not at present acknowledged by a single careful geologist.' M. Reinach, a specialist in geology and author of '*La Préhistorique*,' recently published, affirms that there are no traces of man anywhere in the tertiary period, which brings us to the threshold of historic times."—*Prof. L. C. Townsend, Ph.D., D.D., "Collapse of Evolution,"* Pages 30-4).

